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LUTHERAN AWARD

Society honors Dr. Fry

L. 39, No. 22

FEBRUARY 27, 1957

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On the Right Team

LAST SUMMER, while visiting my parents in Washington, D. C., I was asked to preach the Sunday morning service at my home congregation. Although I had been away at se nary for years, many members still thought of me as a "little boy." What would they th of me after I had preached?

That special Sunday arrived and the service of worship began. My mind was filled marily with the prayer that I might preach well. Then the sermon hymn ended and a b period of silent prayer followed. From the pulpit I looked into the sea of faces—relati neighbors, schoolmates, and former Sunday school teachers.

AFTER THE SERVICE, I was eager to catch the reaction of the congregation. There w the usual remarks and even some very unusual ones. But one was so heart-warming t I'll always remember it.

My little nephew asked, "Uncle Milton, do you play football at school?"

I answered that I once did but that I don't anymore.

Then my nephew replied, "Well, if you did, I know you'd be on Jesus' team."

—MILTON S. HUNT, JR

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Dr. Gabriel T. Hauge, special advisor to President Eisenhower, greets Dr. Franklin Clark Fry, United Lutheran Church President, at annual dinner of Lutheran Society of New York. Society gave Dr. Fry a citation for his service to the church. In center is Edwin J. Berggren, society's vice president. Dr. Hauge was speaker at the annual dinner of the society.

THE CHURCH IN THE NEWS

WCC asks action by Spain

A tiny Protestant seminary in Madrid, Spain, occupied the attention of twelve of the world's top religious leaders when the executive committee of the World Council of Churches met at Geneva early this month. Regarded as a symbol of religious liberty, the seminary was padlocked without explanation by Spanish authorities in January, 1956. Repeated protests from church groups, including the WCC, went unheeded.

Seals have been removed from the seminary property, Dr. W. A. Visser 't Hooft reported to the executive group. However, written permission from the government is required before the institution can legally reopen, he said, and this has been refused. Without it the seminary could be shut down again at any time by the Spanish police.

The committee designated Bishop Sante Uberto Barbieri, Argentine Methodist leader, to consult with Spanish government authorities in order to clarify the seminary's status. Dr. Barbieri will visit Madrid late this month.

Moscow meeting indefinite

Problems involved in the Hungarian and Suez situations will be on the agenda when officers of the WCC meet with representatives of the Russian Orthodox Church, the executive committee was told at Geneva. Dr. Franklin Clark Fry, chairman of the committee, said that the Russians had called off a meeting scheduled for Paris in January on the ground that they needed more time to prepare. Dr. Fry had participated in earlier discussions with Russian churchmen in Moscow and in the U.S. last year.

The World Council's officers will decide whether to take the initiative in ranging the new date for the meeting to await further correspondence fr Moscow, the committee decided.

The committee formally commen the officers for statements they iss last November on both the Hungar and Suez crises. The Hungarian st ment had expressed "shock and sor at the tragic reversal suffered by Hungarian people, who had clearly serted their desire for freedom and dependence in national and church li The WCC's forthright declaration mi have frightened the Russian churchn out of the proposed Paris meeting, so observers thought.

Stewardship program increased

Members of the Lutheran Layme Movement will put up more than a h million dollars during 1957 to underwi the costs of the United Lutheran Churc stewardship program. A budget $513,116 was adopted at the ann meeting of the LLM executive commit in New York this month.

The committee endorsed a propo from LLM's new president, Everett Mitchell of Chicago, to increase me bership to 3,300 this year. Present me bership is 2,200. Contributions fr members of the 50-year-old LLM provi for the operating expenses of the ULC Stewardship Department.

Stewardship sector projects will be tended to reach all 4,300 ULC congreg tions this year, Chester A. Myrom, LL associate director, told the committ Last year about 600 congregations e gaged in the projects, which provide new approach for the every-member vi and congregational financial programs.

n film on ULCA

Motion picture program of the LLM l the ULC Stewardship Department l be concentrated this year on a docu- ntary-type film depicting the work of United Lutheran Church. Virtually same team that produced the highly garded *Martin Luther* film is at work the new production, Dr. Henry End- s, LLM director, told the committee. Shooting of the film has already started, Endress said. It will be produced the Louis de Rochement Associates d will be released early this fall for use all ULCA congregations. Showings of e film are expected to aid in promoting e 1958 "double apportionment" appeal connection with the church's 40th anni- rsary. A $15 million budget for 1958 s been adopted in order to provide for ditional urgent needs in home missions, reign missions, and other causes.

dge orders nonsectarian school

There will be a new, non-sectarian high chool to serve all of Marion County, Kentucky, if an order issued this month by Judge W. B. Ardery of Franklin Circuit Court is carried out. The county has for several years been a hotbed of Protestant-Roman Catholic controversy after the Roman Catholic-dominated school board closed the small high school in predominantly Protestant Bradfordsville and ordered pupils shifted to two schools in the western part of the county which are staffed largely by Roman Catholic nuns.

The jurist ordered that a new high school be constructed by Sept. 1, 1959, near Lebanon, the centrally located county seat. Present schools at St. Charles and St. Francis, both staffed by nuns, must close when the new school is ready. He also enjoined the school board from spending public funds for religious or sectarian purposes and from halting school buses on "religious holidays" which are not also state holidays.

The religious strife in the county has been "detrimental to the understanding and tolerance of both parents and chil-

LUTHERAN WORLD FEDERATION OFFICIALS HONORED

Dr. Bengt Hoffman, director of LWF World Service department, gets Syria's highest Order of Merit in ceremony at Damascus. Pinning medal on is Syrian Foreign Minister Khralil Khallas who praised LWF refugee work. Chris Christiansen (center) and William Steinhausen, LWF representatives, also received medals for their service.

dren," the judge said. He ruled that the new school must be staffed with "qualified teachers." Observers held that nuns could therefore still teach in the new school, provided they did not teach religion.

Parents still object

Bradfordsville parents, who kept their children out of school for a full year, were still not satisfied. Twenty-one children now attend Lebanon High School at county expense and 23 others attend out-of-county schools at their parents' expense.

"Discrimination will continue as long as the present county superintendent and the board members remain in office," the Bradfordsville Citizens Committee declared. The superintendent and three of the five board members are Roman Catholics. "The only relief possible is to bring about the removal of these officials."

The committee also expressed dissatisfaction with the judge's demand for a new school. "We want the Bradfordsville school reopened," they said. "It has been there 100 years."

Educators stress family life

High divorce and delinquency rates indicate the need for churches to develop programs that will strengthen family life, Dr. Richard E. Lentz said at the annual meeting of the National Council of Churches' Division of Christian Education at Cincinnati this month. He is director of family life for the Disciples of Christ.

Most divorces could be prevented by advance preparation before marriage and by adequate counseling at times of marital difficulties, Dr. Lentz claimed. He urged that church groups join hands with youth-serving and family service agencies to help bulwark the home.

At the same session the Rev. Henry Tani, youth work director for the E gelical and Reformed Church, ch church groups for their paternalistic titude of "doing something for" yo Young people should be involved in a ity at all stages—planning, preparat evaluation and production, he sugges with adult leaders as co-ordinators ra than directors.

Enlistment opportunity grows

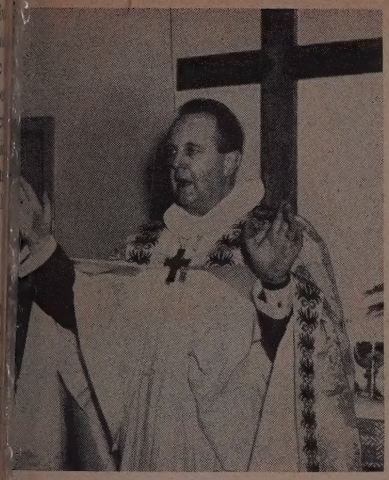
Many children in the United St and Canada are not receiving any ligious education, statistics presented the Cincinnati meeting indicated. Sun school enrollment has shown a small cline in the last two years in spite of c tinued gains in population.

Of 59 million U.S. youth between ages of 3 and 23 years, only 18 mil are enrolled in the Sunday schools of 39 Protestant and Eastern Orthodox c munions represented in the NCCC, figures indicated. Allowing for a g erous number who may attend Ro Catholic or other Protestant churche large field for increased Sunday sc membership was seen.

In the 3-to-11 age bracket, 11.9 mil children were reported attending Sun schools of the NCCC denominati Total U.S. population in this age rang 31 million. Even if eight million you sters were attending schools of Ro Catholic, Jewish or other Protes groups, the figures made it clear t many millions were not receiving for religious education from any chu body.

Graham denies plan to quit

Reports issuing from a New Y meeting that he might soon retire fr his program of evangelistic crusades w emphatically denied last week by Billy Graham. "I have pledged my



BISHOP IN BALTIMORE

utheran Bishop Erik Jensen of Aalborg, enmark, recently dedicated Danish Sea- en's Church in Maryland city. Building ill be used to provide services for Danish ilors while they are in U.S. port.

this work as long as I am able to con- nue," he declared. "My ministry, my alling, my life work is evangelism."

To a Washington audience, Dr. Gra- am said that the present day is such a golden hour" for evangelism that he ould not "trade places with the Apostle aul."

"Everyone is turning to Christ," the vangelist averred. "Scientists because all heir probing has brought them no nearer nderstanding the universe; politicians ecause man has not been able to control himself or the monster created by science, the atom bomb. Society has turned to Christianity because religious and racial differences have gotten out of control and Christian principles offer the only an- swer."

"Luther" ban hit by Catholic paper

Pressure from Roman Catholics caused Chicago station WGN-TV to cancel the scheduled television premiere of the film *Martin Luther* just before the Christmas holidays. The station has since been under heavy fire from Protestant and other groups, with protest hearings pending before the Federal Communications Commission and Congressional committees. Spokesmen for the Chicago Roman Catholic diocese had denied that any organized effort had been made to bar showing of the film.

Last week a leading Roman Catholic periodical took to task those who blocked the film. "Whether the Catholics were organized or not . . . their pressure caused a television station to cancel" the showing, said the Feb. 15 issue of *Commonweal.* "No matter how good their intentions, they have damaged the fabric of our democratic society; they have damaged the Catholic Church; and they have damaged the relationships between Catholic and Protestant in this country."

Sees church hurt by action

The "unfortunately successful" ban on the film has damaged the Roman Catholic Church because it will cause "others to regard it as a monolithic organization willing, even eager, to impose its will by mass pressure. That the means employed were legal does not obscure the fact that other religious minorities were made subject to the will of a Catholic minority," said *Commonweal.* "Those outside the church consider it quite proper for the Catholic Church to guide its own members, but they find it naturally repugnant for Catholics to impose their will on others."

The action "raises serious questions concerning the pressure which any religious group can reasonably exercise without violating the democratic charter," the editorial concluded.

Integration progress cited

"Peaceful progress" is being made throughout the South in racial and human relations, Alexander F. Miller told a North Carolina meeting last week. Mr. Miller is director of the Atlanta office of the Jewish fraternity B'nai B'rith.

Cross-burning and violence "are the exception rather than the rule," Mr. Miller said. "The story also needs to be told of the many calm efforts under way to bring about new racial adjustments." He cited the fact that within two months after the U.S. Supreme Court decision 25 southern cities had successfully desegregated buses and that 17 southern and border states were in the process of integrating schools.

Moderate forces of the South must see that control of racial relations does not fall into the hands of extremists, Mr. Miller said. When "intimidation" is removed and "communication between the races broadened," the South's problems will be worked out, he declared.

Church groups urge advance

Legislatures currently in session in a half-dozen unyielding states in the South were adopting hundreds of laws aimed at holding the color line or delaying any change. Florida and North Carolina passed "pupil assignment" laws which would continue segregated schools. South Carolina had earlier amended its constitution to permit closing of public schools as a last resort to maintain segregation. A similar amendment was adopted in Alabama. In Georgia and Mississippi any form of integration was too far off to be an issue.

Tennessee adopted a local option system. Schools in Nashville, the state's largest city, will begin a gradual integration program next September, starting with the first grade.

INTERRACIAL CONFERENCE

Rev. Horace Green serves Holy Co munion to delegates at Methodist lead ship meeting held at Louisville, Kentu

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Ministers' associations in Richmo Virginia, and Memphis, Tennessee; state Council of Churches in North Ca lina; and the Episcopal dioceses of Te and of Alabama all adopted resoluti within the past month deploring viole in race relations and urging compli with federal laws.

Sunday sales fought

From Boston to Seattle, the ba against commercial activities on Sund continued last month.

A bill to ban school sports events Sundays was endorsed by the Mas chusetts Council of Churches and t state Baptist Convention at a legislat hearing in Boston. In Seattle, Protesta Roman Catholic and Jewish religio leaders joined with labor officials to a business throughout the state to adopt "gentleman's agreement" to observe Su day closing laws. Large food mark and used car lots were cited as the ch offenders. Earlier, Roman Catholic Arc

iop Thomas A. Connolly in a pastoral er urged parishioners to "avoid" rkets, stores and shops which operated adays on a "business-as-usual" basis.

New legislation or a boycott might be eded to protect Minnesota's Sabbath, chbishop William A. Brady of St. Paul d. He suggested that labor unions ght sponsor a new law to protect work- by keeping "Sunday as a day of rest d prayer."

In New York, Dr. Melvin Forney told e 68th annual meeting of the Lord's ay Alliance that "good, wholesome hristian legislation" is needed to "re- aim Sunday for the church."

In Wilmington, Delaware, a Lutheran astor took the lead in urging a boycott non-essential business open on Sun- ay. Within five years, said the Rev. obert Neumeyer, pastor of Zion hurch, "automobile showrooms, grocery tores, markets, clothing stores and many thers have begun merchandizing on the Lord's Day—many of them so early that mployees are forced to miss worship or ose their jobs."

Reds intimidate Hungarian church

Indication that the brief honeymoon between Hungary's new Red masters and the Protestant churches might be over came from Budapest this month. The Budapest daily *Nepakarat* charged that "ominous" attempts were being made by "counter-revolutionaries" to gain control of the Reformed Church, Hungary's largest Protestant body.

In the wake of the charges, Dr. Ladislaus Ravasz, recently restored Bishop of the Danubian district, was reported to have "withdrawn from ecclesiastical activities." Dr. Laszlo Pap, dean of the Reformed Seminary at Budapest, was reported to have resigned as dean, although not from the faculty. A Professor Szagledy was named as his successor. Dean Pap had been accused of permitting armed students to take part in the October rebellion which was later quelled with the aid of troops provided by the Russians.

Last fall the Reformed Church had ousted two pro-Communist bishops, Albert Berezsky and Janos Peter. The Nepakarat article called this action "illegal" and said the church must be restored to what it had been before last October.

WCC also under fire

When LWF Executive Secretary Carl E. Lund-Quist reported after his recent visit to the Hungarian capital that the Lutheran church remained free, he also brought disquieting news of attacks against World Council officials. Dr. W. A. Visser 't Hooft, executive secretary of the WCC, was charged with having said that in August, when the WCC Central Committee met in Hungary, "we knew what was ahead in Hungary."

Responding promptly to the charge, Dr. Visser 't Hooft and Dr. Eugene Carson Blake, president of the U.S. National Council of Churches, met last week on neutral ground in Prague, Czechoslovakia, with Hungarian church affairs director Janos Horvath. Dr. Visser 't Hooft said the meeting enabled him to refute "certain accusations" and to discuss the "difficult situation" in which the Hungarian Reformed Church finds itself.

And so forth

Banks have sometimes taken over churches, but in Boston last month a church took over a bank. Holy Spirit Episcopal Church purchased a building formerly occupied by the National Shawmut Bank, will raze it in order to landscape its church property.

World News Notes

Israel won't get out

A man owning a small candy store on the corner can sometimes frustrate a big corporation that wants to buy a city block for a huge office building. The situation was much like that in 1953 when the U.S. was trying to close out the Korean war. South Korea's Syngman Rhee held up his American allies for weeks, refusing to approve the truce proceedings.

This time Israel, which couldn't survive six months without American financial support, is the little fellow thwarting U.S. foreign policy. With the western world desperate for the oil that isn't coming through the Suez, Israel keeps its conquering armies in the Gaza strip and along the Gulf of Aqaba. Egypt refuses to make any promises about Suez until Israel gets out of all the territory it won in November.

Israel is sure Egypt will try to resume its blockade of the gulf—once more closing off Israel's port of Elath from access to the Red Sea—as soon as Israeli troops surrender their position. The U.S. says it will use its influence to persuade Egypt not to do this, but won't offer any military guarantee.

The U.S. proposal—consisting 90 per cent of wishful thinking—is to open to international traffic the narrow waterway to Elath so Israel, by running an oil pipeline from there to Haifa on the Mediterranean, could provide a first-class substitute for the Suez Canal.

U.S. and China talk about prisoners

Reporters don't bother about coming around for news anymore when U.S. Ambassador Alexis Johnson and Red Chinese Ambassador Wang Ping-nan meet in Geneva. Although the U.S. does not officially recognize the Red Chin government, the two ambassadors h met 65 times in the last 19 months. porters aren't interested because noth happens when the ambassadors meet.

Chief subject of conversation is the American prisoners the Red Chinese holding. The Chinese say that the U is holding 5,000 Chinese who want go home. The U.S. State Departm says there have been 24 Chinese held American jails on various charges, a says all have been told they may go Red China or Formosa if they wish.

One went back to Red China last O tober, and two will soon sail for Formo Twenty-one say they would rather ser out their jail sentences than go back China.

Anti-semitism

Slaughter of Jews had been a f quently practiced pastime in Poland sin the Middle Ages. During World War the Nazis murdered more than 3 milli of Poland's 3.5 million Jews. Since t war most of the surviving Jews ha migrated to Israel.

There were still 35,000 Jews in Polan or perhaps a few more, at the beginning 1957. Since the recent change in gover ment in Poland, Jews have been leavi in quantity. Already 25,000 have appli for passports. It seems likely they a seeking to escape from violent an Semitism in that country.

Some Red dictators in satellite cou tries in the Stalin period were Jews—suc as Rakosi in Hungary. Key positions the Communist party administration an the secret police were held by Jews. O this basis the anti-Stalinist upsurge ha tended to be anti-Semitic.

'ASHINGTON

ROBERT VAN DEUSEN

ARABS IN WASHINGTON

ORIENTAL GLAMOR appeared in Wash-gton streets, hotels, and in diplomatic eptions as three Arab statesmen vis-d the U.S. capital. Leading source of otic excitement was King Saud, whose wing robes intrigued cameramen and ose fabulous tips left hotel managers sping.

The other two visitors were less color-l, but on errands equally important: rown Prince Abdul Illah of Iraq, and harles Malik, Lebanon's foreign min-er and widely known Christian states-an. The presence of the three in Wash-gton at the same time dramatized the w approach which the U.S. is making its relations with Arab countries.

They represented three segments of rab opinion. Iraq is the only Arab state tually allied with the West, belonging the Baghdad Pact sponsored by Great ritain. Lebanon is basically friendly to e West, but its refusal to join the pact mbolized its insistence on independence f thought and action.

Saudi Arabia has been up to now a ember of the neutralist, anti-Western loc which includes Egypt, Syria, Jordan, nd Yemen. But King Saud has shown igns of willingness to work with the U.S.

isenhower Doctrine

THAT MAKES the autocratic monarch of audi Arabia of prime importance to the ew Mideast policy which proposes to ive economic and military aid to the countries of that area which want and need it. The invitation to Saud to visit the U.S. was an obvious effort to sell that idea and to find some basis of agreement.

Several factors provided pressure toward a solution. The U.S. lease on the Dhahran air field in Saudi Arabia was soon to expire, and American officials were anxious to renew it. On the other hand, Saud's oil royalties were suffering because pipelines passing through Syria had been damaged by nationalists, and he needed to improve his economic relationships with the U.S. There were signs of Communist-inspired unrest within his country, and he wanted to strengthen his army against a possible coup.

U.S. officials were encouraged by the results of the talks. While not endorsing the Eisenhower doctrine outright, King Saud said at a news conference that it is "entitled to consideration and appreciation" by Arab governments. The air field lease was extended for five years, and the U.S. agreed to give Saudi Arabia military equipment, services, and training.

AN INTERESTING by-product was a visit at Blair House between Saud and Crown Prince Abdul Illah of Iraq. They are reported to have made progress in patching up an old feud and discussing their mutual problem of Communist influence in the Mideast.

Certain troublesome questions persist: Is it possible that military equipment given to Arab states to bolster them against communism may later be used against Israel? Are we weakening the moral stature of the UN, which we helped to build in the Suez crisis, by reverting to bilateral agreements based on U.S. military might? Will we be as firm with Nasser with respect to international use of the Suez Canal, as we have been with Britain, France, and Israel?

Daddy Should Be a Ministe

DON HEAPS COULD SHAKE OFF THE IDEA T HE WAS CALLED TO SE GOD. HIS FAMILY WO HAVE A LONG STRET OF LEAN YEARS IF WENT BACK TO SCHOOL

By BETTY LAWREN

IT'S ONE THING to be stern over the children's report cards, but it is something quite different when the tables are turned and the youngsters pass judgment on Dad's report card!

That is a situation no longer unusual in American homes. More and more adults, a long time from school days, are pulling up short, evaluating the years, and deciding that a change must be made. And back to school they go.

When a man is well in his 30's, m ried, and responsible for the inner gl of a wife and growing children, the easi way to dispose of job-dissatisfaction is start scanning the want-ads. When a f low has a trade, like railroading photography, there is room and to spa on the success ladder.

The easy way is simply to char bosses. The hard way is to gather the fa ily around the dining-room table and s

d UNUSUAL development in church life
ace the war has been the decision of a
rge number of mature men to abandon
e vocations for which they were trained
id prepare for the ministry instead.

ne reason is that many find the routines
f business or industry lack meaning and
ive insufficient opportunity for service.
n theory, a Christian should be able to
erve God in almost any vocation. But the
igh pressure of present-day living makes
any doubtful about the real value of the
ork in which they are engaged. They feel
hat in full-time church service they find
a way to invest their lives more profitably.

"You realize, of course, if you keep encouraging me to go into the ministry there are bound to be seven long, lean years ahead for us."

It's a well-raised family that nods its head gravely and says, "Yes, Dad."

"Jessie, you're going to be through high school soon. I'll not be able to send you on to college."

"That's O.K., Dad. What's the matter with a girl wanting to help put her papa through school, instead of the other way round!"

Christians know that liberally sprinkled throughout the murky atmosphere of teen-age delinquency and general world horror, there are such families. Don Heaps, of Greenville, Pennsylvania, is the lucky head of such a one. Almost two college years are behind him now, but the road ahead is still long and not always clear.

But when a fellow has a daughter like Jessie, a son like Rusty, and a wife like Anita—who all three know without a doubt that Dad should have been a minister all along—well, the trail markers on the road ahead are suddenly illuminated.

Looking back, Don doesn't know exactly how or when the seed of having to serve God in the pulpit began to sprout. Much has happened by the time a man starts edging toward forty! He was born and raised a Lutheran, but later drifted away from the church. Perhaps what he saw outside the church watered the seed planted by his parents. Who knows?

He married Anita at 18; an early marriage and a good one. A war came and Don served 19 months overseas in the Marine Corps. He says all that talk about fox-hole religion was no joke—it happened to him.

Suddenly, caught in a horrible whirlpool of fear and personal danger, all the early training came back to him, came back to stay. Don was never far from thoughts of serving God after that. The trouble with Don's service was that it never seemed quite enough!

Back in civilian life, after the war, the Heaps family picked up the pieces to reassemble their life, and added another piece; another shattering experience. Don was a railroader and one day there was a terrible accident which left him completely disabled with a spinal injury. But Christians know the day of miracles is not over, and Don made a full recovery! The hand of God?

The Heaps family were members of Christ Church, Erie, Pennsylvania. Pastor J. Frederick Bermon saw almost before Don did, the consequences of this second miracle that had been added to the first. Don knew now what it was he wanted to do.

He had taught Sunday school. He had participated in the every-member visitations. He assisted as a layman at the altar. But it had never been enough.

Now everything had fallen into place and Don knew that nothing would ever be enough until he served his God in the pulpit! Until he could kneel at the altar,

have hands laid on him, and dedicate his full life to God, he would not be content. But he had a family, and advice from all sides came to him—"You're too old." "You've no right asking your family to sacrifice." "There are many worthwhile ways of serving God—be satisfied."

HE AND ANITA now turned the family hobby-photography — into a livelihood. After five years of this the studio was a success, but Don wasn't. His eyes were on a goal that his soul would not let him lose sight of. And it wasn't simply a yearning for more education. "I could have gone to school through the G.I. Bill and studied photography, but I didn't even consider it," Don says.

For one thing, he didn't have time. Every spare moment belonged to the work of his church. Pastor Bermon was certainly a worthy shepherd looking after this one lost, seeking sheep.

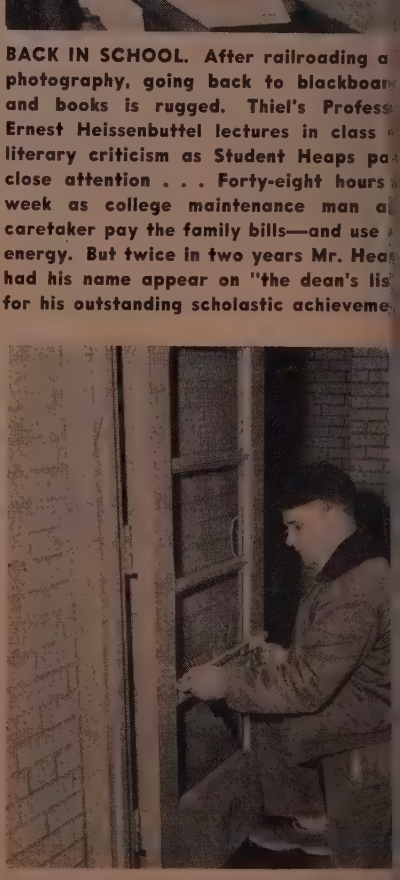
Finally Don's family took him in hand. "If you're thinking about us, forget it," they said. "We're with you. Pastor Bermon is with you. The ministry is where you belong. Now start making plans."

THIRTY-SIX YEARS OLD, conscientious and well aware of his family responsibility. "Start making plans," they said. Heady talk!

Suddenly Don noticed that every time he picked up his Bible he turned to Luke and read, "And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Don prayed, *Holy Bible, book divine, these words are directed to me!*

"I'm not a mystic," Don says, "yet something happened now that I can't lightly throw off. I made up my mind to give up the studio, sell everything we had, and enter college to prepare for the ministry. And that night I had a dream. My mother had been dead for many years,

BACK IN SCHOOL. After railroading a photography, going back to blackboar and books is rugged. Thiel's Profess Ernest Heissenbuttel lectures in class literary criticism as Student Heaps pa close attention . . . Forty-eight hours week as college maintenance man a caretaker pay the family bills—and use energy. But twice in two years Mr. Hea had his name appear on "the dean's lis for his outstanding scholastic achieveme



d now I dreamed that I stood at the d of a walk and watched her walk to- rd me. She came to me and without word embraced me, turned and walked ck. It was my mother's blessing on my cision."

Don is now a student at Thiel College, reenville, Pennsylvania. Twice he has en on the dean's honor list; hard to say ho was happiest, Don or the family!

HAS THE ROAD suddenly become easy ecause at last a decision was made? No. When you're continually mistaken for n instructor instead of a student—after ll, nearing forty!—it's no fun.

When you're sent to the blackboard to iagram sentences and you fumble wildly nrough the recesses of memory to find where you stored that elusive information—it's no fun.

When you work 48 hours a week doing maintenance and caretaker work at the school to help pay your way through—it's no fun.

But when you know the school is all-out to help you through . . . when you see Anita, Rusty, and Jessie beam because everyone — even your teachers — says, "Don, you're a born minister!" . . . when Rusty drapes a blanket over his shoulders, holds a book and pretends he's studying to be a preacher too—the world vibrates with peace and all things good and it's worth it!

Checking off 19 years of married life, through railroading, through photography, these are the best years yet!

"Daddy, what did the poor lions have for supper when they couldn't eat Daniel?"

Saud Said His Prayers

Moslem king visiting America said his prayers to Allah five times a day. Some Christians are less positive in witnessing to their faith in unfavorable situations.

By RACHEL CONRAD WAHLBERG

When King Saud of Saudi Arabia came on his official visit to America, it was reported that he had a special navigator on board ship, and a special compass was set up so that Saud could face toward Mecca in prayer five times a day.

This was striking to me. And a bit embarrassing.

There were no bones about it. Here was a man who didn't mind showing the world his devotion to his religion. Apparently he was not boasting about his observance of this regular prayer-period. His praying toward Mecca was a fact of daily living.

True, Saud was the head of a foreign government, and kings are always news. But primarily, I believe, these special arrangements struck the news wires because to us Americans a man's personal prayer-times are seldom divulged and not usually considered anyone else's affair.

Here was a man who was not going to set aside his convictions or habits of long-standing merely because he was to be in a strange country where these practices would be smiled upon as odd. He even went out of his way to foresee and prevent any obstruction to his devotions. In a so-called Christian country, he would not "do as the Romans do," but continue to do as the Moslems do!

This was embarrassing because it made me wonder: would I, would the average American Christian, be so bold in another country about my own Christian habits? Indeed, are we that bold in our convictions here in America?

What, I imagined, if King Saud were a Christian and usually attended church on Sunday? Suppose out-of-town company dropped in unannounced on Sunday morning. Would Saud deny himself his usual spiritual refreshment in deference to his visitors?

Or would he say, "We're so glad you came to see us. And we'd really enjoy having you worship with us this morning. We never miss the services of God's house because they mean so much to us in our daily living."

And if the visitors protested they hadn't brought along the proper clothing for church-going, would King Saud give in and say, "Well, in that case, we'll just stay home since we'd feel terrible to go off and leave you"?

Probably not. Here was a man who was bold about his religious habits.

What an inspiration if we are tempted to invent weak-kneed excuses! We Americans are eager compromisers. We take pride in being diplomatic, that is, in allowing the other person to feel good. We are so tactful in asserting our beliefs and opinions that often we water them down pretty thin. In the long run this can be a very expensive habit.

There's No Substitute for Mother

Mothers of young children who are away from home regularly and unnecessarily are doing serious harm. We ought to restudy the whole question of homemaking as a profession . . .

By WILLIAM E. HULME

A WORRIED-LOOKING MOTHER was holding a conference with her seven-year-old daughter's schoolteacher.

"Sandra should be doing better in school, I know. What do you think is the matter?" she asked.

"Her concentration is poor, Mrs. Warner," the teacher said.

Mrs. Warner's frown deepened.

"You work outside your home, don't you?"

"Yes—yes, I do—why?"

"I think it is you," the teacher said, "whom Sandra needs—you and the security that your presence in the home would bring."

Mrs. Warner did not agree.

WHAT ABOUT working mothers? It is hard to discuss this subject openly. Teachers stay away from it in their classrooms. Preachers avoid it in their sermons. PTA groups leave it off their programs. Why? Because society is divided on the subject and offense is easily taken.

Whether we discuss it or not, we are in the midst of a trend toward working mothers that is nothing short of phenomenal. Today in the U.S. there are 21 million working women. Of these 14 per cent are mothers of school-age children and 25 per cent are mothers of preschool children. This is a greater number and a greater proportion than at any time in the nation's history—even at the height of World War II.

If this trend continues—and there is no reason to think it will not—it may mean the end of a type of family life we have known for generations. If some mothers can take care of a job outside the home in addition to their homemaking, why should others feel any pride in housekeeping as a full-time vocation. Are they not missing something?

In the January issue of a woman's magazine, for example, there was an article about five women who have solved the old conflict between "career-woman and housewife" by being both. According to the article these women are "representative of millions" who join home and career "to make a full, creative life."

The implication is obvious. The woman who is "just a homemaker" is a mild sort of slacker.

WE MUST ACKNOWLEDGE, of course, that there are some situations in which

Dr. Hulme is a member of the faculty of Wartburg Seminary at Dubuque, Iowa.

it is necessary for the mother to maintain a job outside of her home. The trend, however, has little or nothing to do with these instances. When we examine the trend we discover motivations that are peculiar to our times.

Before World War II working mothers were few and far between. It was during the war that the surge began. The motivation was supposedly patriotic. Mothers went to defense plants to take the place of their men in service.

Since the war, more mothers than ever are working. The apparent motivation now is economic. Due to the rising cost of living, it takes two incomes instead of one—we contend—to maintain the family budget.

There are some communities where this may be true. Yet it is amazing that this supposed need for two wage-earners comes in an era of extraordinary prosperity. In the same community where one family decides they cannot live on the salary of the father, another family may be living on even less, and living rather well. Our economic need, therefore, is not for what we would term the necessities of life, but what we used to call the luxuries.

MONEY IS NOT ALWAYS the motive that moves mother into taking a job. Some women feel a lack of meaning to their lives or a lack of companionship, and may try to find these in a job that takes them away from the home.

Few would advocate returning to the "woman's-place-is-in-the-home" attitude of a former age of male superiority, or even to the old German idea that confined the mother role to "church, children and cooking." Mother, like anybody else, grows by broadening her interests. For the sake of her own development as a person, for her family's development, and

Little girl needs mother

for the good of society, she needs to co tribute her talents to the life of the com munity.

Yet even the desire for fulfillment ma be used as an escape. Positions of in fluence in community life are not easil achieved. Not all women feel capab of competing for them. Finding a job fo pay may be the easier answer. Nor d all women feel adequate as homemaker or as they put it, housekeepers. Th "well-kept house" may seem beyond bot interests and aptitudes of some wome A job is a way out.

AND NOW comes the criticism. Som say that there is something wrong wit a society in which mothers engag mother-substitutes so that they may con tinue in their jobs. Others contend ther is something unnatural about a mothe who is willing to surrender to anothe the early years of her life with her chi dren.

The answer that is usually given is tha a happy mother—available part of th day at home—is better than a dissatisfie one there all day. This is true. But o this same basis, a happy mother availabl full-time would be best of all.

A mother should be happy. Frustrated and irritable mothers have a way of passing on their frustration and irritation to their children. It is the solution that is offered, rather than the problem itself, that is open to question.

Writing recently in a national magazine, an ex-convict appealed to parents to halt the spread of juvenile delinquency. His first "must" in erasing this plague was the return of the working mother to the home, wherever possible. The family with the mother at home, he says, may have to put up with the old car and the outmoded stove, but the children have their mother and the mother has her children.

I HAVE BEEN a college counselor. I counseled many times with the grown-up children of mothers who have worked. In spite of all the attempts by these mothers to justify themselves, I have seen the end-products of their decision, and what I have seen is not good.

I am not talking now about juvenile delinquents. I am talking about disturbed young people who may be the models of obedience so far as society is concerned but who are blocked emotionally so far as their development as persons is concerned.

If there is one thing above all else that my experience has taught me, it is that there is no adequate mother-substitute so long as there is a mother. No one, not even grandmother, can do. The tie with a parent is necessary in the development of the child's personality, and any attempt by a parent to substitute for it is interpreted by the child as rejection. Although it may not show up until later, children resent being left by their mother with someone else. It is significant that where a mother has no choice but to work, this resentment is noticeably lacking.

TAKE A YOUNG LADY named Carol. She came to see me because she was desperate. Repeatedly she had experienced failure in attempting to relate herself to other people. She felt cut off from others. She was eaten up with resentment toward those she felt had not accepted her.

Obviously Carol had lacked something that was needed for her development. She said that as a child she had been both spoiled and neglected. On the one hand she received what she wanted in terms of things and special privileges, but on the other hand she felt unloved.

"My mother always worked so she could give us kids all the things that we wanted," she said. This is what her mother had always told her and this is what Carol had wanted to believe. As we continued our interviews it soon became evident that the things and special privileges that came from Mother were her attempts to compensate for what did not come from Mother.

Toward the end of our sessions together, Carol was able to face what before had been too disturbing. "Like any kid I thought I was getting a good deal—getting to go to shows, having clothes and extra money," she said. "But I see now I was cheated. Why don't parents know that it's not their things that we really want—we want them."

THE PRESENCE OF MOTHER in the home adds security. The child who returns from school to a mother-substitute, or even to an empty home, or who is farmed out to someone else's home, does not have the advantage of the child whose mother is in the home.

Family relationships are not improved in any genuine sense by reducing the amount of association, as some seem to think. The real experience of living together that develops the ties that make

for security comes out of much association—with all of the ups and downs that this implies, rather than little association, regardless of how harmonious. We not only need to have mother happy, but to have mother happy in the role of homemaker, where both her presence and her role bring security to her children.

The role of homemaking is a noble vocation. It needs to be presented to women in a way that challenges their creativity. The modern "housekeeping" emphasis too often lowers homemaking to an unending series of menial tasks. Even the husband may fail to show appreciation and respect for the role of his mate. He perhaps more than others needs to realize the contribution of the homemaker. The homemaker can grow in her task, even as anyone else may develop in her vocation.

THE HUSBAND is often the key factor in whether or not the wife is satisfied with her homemaker role. If he acts as thou the only women who "earn their wa are those who bring home paychecks, naturally lowers his wife's estimation her value as a person. Actually the r verse is true—as recognized even by i dustry.

MUCH NEEDS to be done to help t young mother acquire the outside inte ests she needs. The husband should he make provision for her social outlet wi others and with him. Instead of seekir jobs for pay, older women whose famili are raised could make a significant co tribution to society by offering to tal over at intervals for the young mothe of the church or the neighborhood, that they might have the diversion th each of us needs to do a good job at wh she is doing. Churches and communiti need to make available to the moth attractive opportunities for her social ar personal development.

REPORT ON GERMAN UNIVERSITIES

By WALTER C. LANGSAM

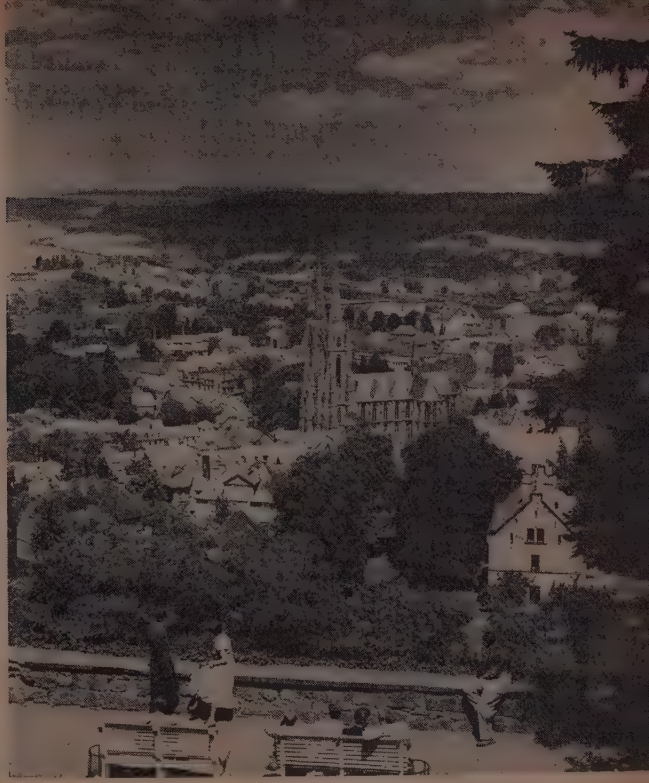
Many students, not enough teachers, inadequate buildings a problems, just as in the U.S. Germans are interested in th ways Americans are trying to solve their university problen

GERMANS OF ALL classes are tremendously interested in the way things are being done in the United States. They appear to be eager for specific information in a wide variety of fields. Prominent among these fields of interest is that of higher education.

This interest reflects the fact that the problems of the German universities are similar, in many respects, to those in the United States—although not always for the same reason. There is, first, a seriou shortage of teachers. The average rati of students to faculty is about 45 to in West Germany, whereas we in th United States traditionally have regarde even 20 to 1 as being rather heavy.

This shortage is the result of sever

Dr. Langsam is president of the Universit of Cincinnati. Last summer he lectured several German and Italian universitie



MARBURG—home of German university founded in 1527. Some of the German schools—Leipzig, Heidelberg, Tubingen, are much older. Newest is the Free University of Berlin, founded since World War II with American support

factors: the flight or destruction of many intellectuals after Hitler came to power; the poor grade of university work done under the Nazis; the many war casualties; and the refusal of the older professors to appoint as colleagues otherwise qualified young men who differ with the traditional view of the activities and functions of a German professor.

THIS LAST FACTOR is manifested in a lively conflict between the older and the younger people regarding the philosophy of university teaching. The older professors in general—and they control the appointments to the faculties—still tend to glorify research as represented in the publication of learned articles and books as the one true qualification for professorial appointment.

MANY OF THE younger graduates and the current students are pleading for more emphasis on good teaching and on the personal interest of the professor in the student. When I indicated in some lectures, given in Germany during the summer of 1956, that in the United States we regarded as the qualifications of a good professor 1) teaching ability, 2) research activity, and 3) participation as a leader in the life of the community—in that order—the younger people in the audiences generally cheered and applauded. The older people tended to look a little skeptical or even unhappy. The

change in attitude in the direction of better teaching and personal interest probably will come, but meanwhile the understaffing of many departments remains acute.

A further problem faced by the German universities is inadequacy of buildings and facilities. Some of this lack is the result of war damage. Some of it is the result of larger demands because of enrollment increases. Much university rebuilding and building is going on, with the help of the provincial governments which in Germany support the institutions of higher education, and with help from the United States.

Funds for university buildings and libraries have been made available to Germany by both the government and private citizens of the United States, and this help is much appreciated. Thus, the new Free University of Berlin, established because the old Berlin University is in the Russian Sector, was largely subsidized by the Ford Foundation. Similarly, private United States funds provided a much-needed student union for the University of Hamburg and a splendid library for Munich. But much remains to be done in these fields, particularly in view of the anticipated great increase in enrollment.

THIS ENROLLMENT problem of the German universities stems from the population increase and the circumstance that each year a larger percentage of the people of college age enter the universities —particularly among the women. Some years ago the provincial governments began a policy of extending scholarship aid to qualified men and women who otherwise would be unable to attend the universities; and the former German prejudice against a student's working his way through school is on the way out.

MEDICAL SCHOOL AT MARBURG
More space needed for more students

EVERY GERMAN university campus re sounds these days with discussions of th exact place of the liberal arts in today' curriculum, and of the importance o providing some general education fo adults who were unable to enjoy the bene fits of higher education in their youth In this connection, the Germans were intensely interested in hearing abou American liberal arts colleges, liberal art requirements in the technical schools, ou evening and extension courses, and the co-operative system of technical educa tion at the University of Cincinnati.

Interestingly, universities in East Ger many are busy seeking to attract to thei halls professors from West Germany Salaries of the senior professors in West Germany range from $350 to $400 per month, in a country where living costs are not much lower than they are in the United States.

Accordingly, the East German uni-

ERLIN'S FREE UNIVERSITY . . . Ford Foundation helped pay for it

versities have been offering Westerners much higher pay—but have been finding few or no takers. Some years ago a number of West German intellectuals apparently were tempted by these offers and went eastward. The word soon got around that they were not free to teach as they wished, and that the extra salary was of little real value since there were few extra consumers' goods available for purchase.

Instead of being able to get household conveniences, or cars, or better clothes, and so on, it is possible only to spend one's money on such luxuries from behind the Iron Curtain as Siberian furs and Chinese brocades. As one couple told me, there comes a time when even a professor's wife has enough furs and brocades!

ONE EAST GERMAN university, as a consequence of the faculty-recruiting failure, is said to have 60 per cent vacancies on its staff. The others, apparently, are only slightly better off. Presumably as a result of this situation, too, it is interesting to find that one-third of the students at the Free University of Berlin in the Western Sector are residents of East Berlin.

COMMUNISTS are still operating the old Humboldt University in the Eastern Sector of Berlin, but the buildings are in bad shape and the classes are small. It is assumed that all the East Berlin students at the Free University are known to the eastern authorities, and that some of them probably are agents who report on the lectures and activities of their western professors.

It was comforting to me, during my visit and discussions, to find the Germans wrestling with so many of the same educational problems that confront us in our own colleges and universities. Apparently it was equally comforting to my German audiences to find that the reverse also was true.

"I HAVE ALWAYS SAID the poor were welcome in this church," said the minister one Sunday morning, "and I see by the collection the past few Sundays that they have come."

WANTED:
A Definition of the Church

Try putting in 20 or 30 words what you think the church is. The important things can't always be easily defined

By ROBERT LeROY SPENCE

TWO MEN are walking down the main street of town. The young man obviously belongs in the community, for he is pointing out the various buildings to the old man who seems to be a stranger.

OLD MAN: What is this building on our right?

YOUNG MAN: That is our church.

OLD MAN: What is a church?

YOUNG MAN: A place of worship.

OLD MAN: What do you worship?

YOUNG MAN: God.

OLD MAN (*puzzled*): You only do that in this building?

YOUNG MAN: Oh, no! We do that all the time.

OLD MAN: Then what do you use the church for?

YOUNG MAN: We meet here for fellowship.

OLD MAN: I see, it is like a clubhouse.

YOUNG MAN (*slightly flustered*): Yes . . . no. It is more. It is a society of believers.

OLD MAN: Like a fraternity or lodge?

YOUNG MAN: Well . . . we worship together, we meet in fellowship, we make policy for our congregation, and . . .

OLD MAN: I believe I understand . . . there is strength in numbers.

YOUNG MAN (*becoming more exasperated*): No! We can just as well worship alone.

OLD MAN (*gazing at the structure*): Then why do you need such a large building?

YOUNG MAN: We use it for the sacraments of the church.

OLD MAN: Sacraments? Is that some kind of ritual?

YOUNG MAN: They are commands that our Lord left for his followers to perform after he died.

OLD MAN: Why?

YOUNG MAN (*startled*): Well . . . er . . . we must perform them to remain members of good standing in the church.

OLD MAN: But what is a church?

YOUNG MAN: A society of believers.

OLD MAN: You seem to be talking in circles, young man. Why should one want to become a member of this society?

YOUNG MAN: We are taught to live unselfish lives, to love one another, and to live for one another.

OLD MAN: A very noble way of life . . . but difficult. It doesn't seem that this way of life would attract many members to your society.

YOUNG MAN: Yes, but if we follow this way, we are promised eternal life.

OLD MAN: But you said that you were taught unselfishness. This seems to be a selfish reason for joining your society.

YOUNG MAN (*silent for a while, then he speaks*): The reward of eternal life is secondary . . . definitely secondary.

OLD MAN: Yes, but I still . . .

YOUNG MAN (*interrupting*): Come, let me show you our library before it closes. It's a fine structure and houses many . . .

GOOD QUESTION

I GET PRETTY SICK of American history before February is over. Three children, all getting ready for some sort of historical play or pageant, can put quite a damper on one's patriotism. I even felt a certain sympathy with Carla Crestwood the other afternoon.

We sat together at the Washington's birthday party in Susie's class. Carl was taking the part of Washington. His nose —which is quite large for a boy of his age —was the deciding factor in his being selected. It made him look like the pictures of Washington.

"He was so delighted," confided his mother, "and I was so delighted to have a feature that could be laughed at turned into an asset, that I was ready to suffer through the most shameless corn to make him happy. But wait till you hear the stuff he's been learning for the last three weeks! It's enough to turn your stomach."

AND IT WAS pretty sticky. No doubt about it. Words were put into Washington's mouth that I'm sure he wouldn't have used. It was patriotism in the raw, all right. Carla poked me several times to make sure I was getting the same amusement out of it she was.

Yet the total effect was far from funny to me. These children were so sincere, so unaware of any faults in this beloved country they were praising, I even felt a few of those familiar prickles between my shoulders that tell me something I hear is "right." In fact, I almost missed what the children were saying as I wondered about that feeling of rightness. Much of what they were saying was not true. Much of the action they were portraying never took place.

The thing they had caught was Washington's complete personal integrity and his devotion to his country and his duty. They were expressing it in second-grade terms—rather "corny" terms. But truth, honor, love of country shone through the tinsel wrappings.

I WAS GLAD Susie was learning to feel these things. I wouldn't want her to miss them, any more than I'd want her to stop with them. This childlike love of country must grow into the sort of love that sees faults and works to correct them. It must grow into an understanding of the patriotism and loyalty of other nations. In fact, it is related to a love for all men, everywhere.

I was glad the program ended with the children singing the song they are learning in their churches for the World Day of Prayer service, "My Country's Skies Are Bluer than the Ocean," which leads on to the idea that there are other skies.

"Let me out of here," laughed Carla, as the children took their last bow. "I shall tell Carl it was lovely."

"And it was! Carl makes a wonderful Washington. And they certainly entered into the spirit of the thing."

"No doubt about that!" She was gone, as unmoved as a Broadway critic.

HER ATTITUDE haunted me while I was talking with other parents. I found it in a couple of other people. So completely

walled in by their own sophistication that they had no ear for what the children were saying, they reveled in their own scorn. In their cynical amusement, they seem to be urging, "See me! I know what's what. You won't catch me being taken in. All these virtues are masks for selfishness and greed. Ask me. I know."

And equally disturbing were women like Anna Harris. "Wasn't it lovely?" she gushed. "Carl made a wonderful little Washington. Acting a part like that, he ought to grow up with those thoughts and be just like the father of our country."

"Perhaps he will have a feeling for what Washington was trying to do."

"And how he was trying to do it! If we'd just remember what he said about entangling alliances, we'd all be better off."

"There was nothing about entangling alliances in the play, Anna!"

"No. They're too young. But if they learn *now* to admire Washington, they can learn later about some of his *teachings*. Yes, indeed. We have the greatest country in the world and it was men like him who made us great. When we see what they thought, like in our play this afternoon, seems we ought to listen to their ideas."

I DIDN'T ASK her whether she thought a man who held out for democracy and representative government in the 18th century would try to turn the clock back in the 20th. It would have been wasting my breath. Her patriotic feelings had frozen into a solid mass somewhere in her early teens. It would take time and patience to reshape them—more time and patience than I had.

"Mother!" demanded Susie, holding her colonial gown high enough so she wouldn't trip on the hem, "how was I?"

"Wonderful, honey. Just wonderful, especially the way you handled that sp ning wheel. It looked as though y were really spinning."

"If you can unbutton my dress, I c go take it off by myself."

"I'll come with you. I haven't se Donna's mother or Weesie's. Maybe th are helping the girls change."

"Maybe Donna's is. She was he somewhere, but Mrs. Clinefoos didi come."

"Well, that's how it is when mothe are working. They can't always stop the work and come to plays. Remember th next time you ask for something we ca afford, young lady."

I GAVE HER a quick hug to show I w half-teasing. But I did want her to r member it. So many of our friends a getting all sorts of household gadgets ar new cars and the thousand expensiv items of equipment that every famil would like to have, that the temptatio to join the ranks of earning wives ge pretty strong.

In the third-grade room which the se ond were using for a dressing room, met Kathy. She was helping Donna, bu it was hard to believe she is the sam person I've seen do the same job before Easy and relaxed, she was letting Donn do everything possible.

"Hi!" she called. "I need a reliabl baby sitter. Tony and I are both going t attend the adult class during Lent and don't want to leave Donna alone. Coul she come to church with us and hav Karen take her home and wait till w come?"

"Of course. Karen will be glad to. An better yet, we'll drop them both off a your house." Then I laughed. "Why i it, no matter where I go, I always en up doing some business connected witl the church?"

WORSHIP NOTEBOOK

Thirteenth in a Series on the Liturgy: THE CREED

A COUPLE OF YEARS ago a sentimental ballad entitled "I Believe" flooded the airwaves. It was full of gushing allusions to raindrops, flowers, candle glow, the ever-present "you," and the inevitable "Someone." Certainly it wasn't a Christian creed, in spite of the fact that it was used in some churches as a junior choir anthem. But for a lot of people it is unfortunately an all-too-accurate expression of what they believe.

Any creed is simply a manner of stating one's beliefs. That's what the word "creed" means. But before a man is able to declare what he believes, he must be confronted with a fact, or group of facts.

Christ asked his disciples, "Who do you say that I am?" Peter's reply is one of the earliest of Christian creeds, "Thou art the Christ, the Son of the living God!"

FOLLOWING THE DAY of Pentecost, the church grew. People had to express their convictions. So creeds were prepared which the believers affirmed at the time of their baptism. Several of these early creeds are known today, and it isn't hard to see how they were expanded to form the Apostles' Creed.

Creeds follow events. But oftentimes, although creeds have become established, a dispute arises about the events. Then it becomes necessary to restate the creed, or establish new ones.

The early church was faced by such a crisis. A controversy concerning the nature of Christ threatened to split it. In 325 a council of representatives from all over the church met in the city of Nicea, and there the debate was resolved with the adoption of a statement of belief which takes its name from the place of the meeting, the Nicene Creed. This form, revised at Constantinople some years later, is substantially the one we have in the Common Service Book.

LUTHER, in his first revision of the mass, continued the use of the Nicene Creed, although later allowed the substitution of a hymn (*"Wir glauben all' an einen Gott"*) in its place. Also, it was because of Luther, some say, that the word "Catholic" was dropped, and "Christian" substituted for it.

Actually the substitution occurred in Germany long before Luther's time. Properly, the word "catholic" means "universal" and was used to define one of the characteristics of the church. The German equivalent is *allgemeine,* and can also mean "general." Because this was awkward, pre-Reformation Christians spoke of the *Christliche* (or Christian) church, a practice which was continued by Roman Catholics in Germany even after the Reformation.

The word "Catholic" is not something we should fear. It belongs to us as much as to Roman Catholics, perhaps more so. Some Lutherans have recognized the true meaning of the word, and retain its use in their creeds. Swedish, Norwegian, Danish, French Lutheran liturgies use the word "Catholic," as does the *Manual de Culto Christiano,* a Spanish version of the Common Service Book for use in Latin America. In the new Service Book and Hymnal, which will be used in most of the North American Lutheran churches, permission is given to substitute the word "catholic" for "Christian" in both of the creeds.

The creed is our response to events,

not a mere recitation of events of history. God speaks to us through his Word. His words are the piercing, burning summons reaching into the very depths of our innermost self. As a mark of our tribute to the presence of God-in-us, we say with conviction, "I believe in one God . . ."

That is why we have creeds. The Apostles' and the Nicene creeds are our way of affirming our faith in God's good will for us.

Still, there are some people who don't like creeds. One modern American agnostic scoffs that the most important feature of Christ's life and ministry is dismissed with a comma. He means that there is no reference to Christ's teachings nor to any part of his life between his birth and passion.

What the scoffer fails to realize is that creeds are the statements which come out of controversy, and that for those who prepared the Apostles' Creed there was no disagreement over the long period separating the two events. He also shows, to his own indictment, that he desires to make more of the teachings of Jesus, and less of Christ's work of redemption. Like many moderns, Christ for him is a professor of a way of life not the Saviour of the world.

WE OUGHT TO LEARN to use the creed. In our churches we should be careful to say it properly and with a conviction born of our appreciation and understanding. Some people, I often suspect, recite it with the same unconcern as did the little boy who, in praying the Lord's Prayer, said, ". . . and lead us not into Penn Station."

Look up pronunciations and meanings in your dictionary (for example, "Pontius" is pronounced like "conscious"). Note the punctuation. I am grateful to a pastor who always carefully repeated the words, "The Holy Christian Church, the Communion of Saints," without a pause. His effort to say the creed correctly brought me a fresh understanding of my faith. "Church" and "Communion" are one.

For your devotions, try taking the creed apart. Each portion is a window which looks out upon a whole landscape of God and his concern for us. During the offering or some other lull in the service, meditate on the creed instead of gazing around the church. Each Sunday let your mind dwell upon all that each part of the creed means to you. You'll find fresh delights facing you.

The general rubrics of the Common Service Book direct that the Nicene Creed is to be used on all festivals and whenever there is a communion. The Apostles' Creed, the rubric continues, is to be used at other times. By festivals are not meant simply Christmas, Easter, and Pentecost. This is something to think about.

It is apparent that our people don't know the longer of the two creeds. The Apostles' Creed they can say with books shut. The other must be read. Perhaps with a more frequent use, it too will be known and so loved by all of us.

ANOTHER SUGGESTION, now in use in only a few of our churches, is the singing of the creed. The words we sing stick with us much longer than the words we speak. There are several good musical settings of both of the creeds.

Why not try, for a particular festival, perhaps Trinity Sunday, such an effort? The setting can be inexpensively mimeographed. Sunday and weekday schools can devote a few minutes of each session to its preparation. On the day appointed the entire parish will unite in song in its confession of faith.

Four years ago a small book attracted

lot of attention. Containing the brief statements of prominent people, it attempted to put before the nation what they believe. It was a disappointing collection of vague references, with few mentioning God, and even fewer owning up to any formal religious conviction.

This is the voice of our times. We who hear the voice of God have our answer, but we dare not keep it to ourselves. Against such empty, sentimental vagueness, today's Christian must declare boldly, "I believe in one God . . ."

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

by EARL S. RUDISILL

Sex and marriage

QUESTION: I have three sons, 6, 10, and 12 years of age. They are normal healthy boys. We live on a farm, where we have chickens, hogs, and cows. The boys are interested in everything on the farm. I think the older boy should be told more about sex, marriage, and such relationships. My problem is just how to go about it and how much to tell him. Perhaps a good book would help.

REPLY: Although you have done nothing about the sex education of a boy up to 12, you may be sure he already knows a great deal, gathered from many sources even from his own imagination, and a considerable amount of it inaccurate and wrongly slanted. Sex education ought to be started as soon as a child shows any curiosity, and should be graded to the child's development, having to do with facts, feelings, and behavior. You are quite late, but not hopelessly so.

The confidence of a child in his parent is important in a teacher-learning situation. If there has been a free give-and-take between them, the way is open. But if you have done little or nothing in this area there is probably a barrier which you will have to penetrate in order to be of any help. Approach the subject casually in an ordinary situation, and don't try to cover the whole subject at one time. If possible take advantage of the youngster's immediate interest, and lead into a short discussion.

Take for granted that he has heard much, some of which needs to be corrected. Talk about the development which he may expect in the next few years—how it will affect him physically and emotionally, and what it all means. Talk about the other sex too, and, in a general way, indicate what kind of companionship they may have in the years ahead. You may talk about marriage too, but only in a very general way, for a 12-year-old boy has only a vague interest in that. Be pleasant, natural, and good-humored — avoid sternness.

HERE ARE a few books and booklets which may be of help:

Guiding the Adolescent, D. A. Thom. (Government Printing Office, Washington, 10c.)

The Father and His Boy, T. W. Galloway.

So Youth May Know, R. E. Dickerson.

The writer will be glad to send a list of books and booklets on sex education to any who may desire it.

BOOKS

ANOTHER REFORMATION

Rethinking the Christian Message. By W. Norman Pittenger. Seabury Press. 147 pages. $3.25.

The purpose of this book is stated in the author's words: "If we are so tied down to the letter of Scripture, *to the ipsissima verba* of traditional theology, and to its unscientific world view which all thinking men (Christians or otherwise) now reject, then no way can be found for proclaiming Christianity save by the use of these outward images and words. Yet these often convey no meaning to our contemporaries. Hence we must seek to discover patterns of thought which will in fact communicate the essential meaning behind the scriptural record, the traditional theology, and the philosophical-scientific perspective associated with Christianity. I believe we can do this; this book is, in effect, a preliminary attempt at the task."

The author hopes to see another Reformation, in which, this time, not the authority of an infallible church will be challenged, but the authority of the very words of Scripture and traditional theology will be investigated. He has no quarrel with the fundamentals of Christian faith. For example, he accepts the traditional meaning of the Incarnation: Christ remains Very God of Very God, and the Holy Spirit is the third Person of the Trinity. But he feels that theology must be restated in modern terms.

Dr. Pittenger acknowledges his debt to Rudolph Bultmann, but only in the way Bultmann states the problem, not in his answer to it. This book also is more of a statement of the problem than an answer, though he gives a partial answer. He hopes more will be said along these lines.

Brooklyn, N. Y. JOSEPH B. MOHR

EVANGELISM BELONGS AT HOME

Evangelism Through the Local Church. By Roy H. Short. Abingdon. 126 pages. $2.

The chief value of this little book by Bishop Short of the Nashville area of the Methodist Church is its emphasis on the local church as "the base line in evangelism" and its pointing to the congregation resources for evangelizing. It is intended t help stir congregations to become pro foundly eager to do Christ's will, to brin men to know him.

Evangelism through pastoral work, preach ing, the church school, the use of laymen youth, preaching missions, children's church membership training classes, prayer, th family and other means each have thei chapter.

A chapter on "The Pastor's Class" was surprise. It deals not with an adult instruc tion class as the title suggests to Luthera ears but to the Methodist equivalent to children's catechetical class. Bishop Shor lauds the Lutheran and Reformed traditio in this regard for the effectiveness of such classes in evangelizing. No reference at a is made to an adult instruction class, which is basic in Lutheran evangelism programs This omission was particularly felt in th chapter on "The Preaching Mission or Re vival" in which methods of securing deci sions are discussed.

Lombard, Ill. WILLIAM H. SWARBRICK

GOD AND WORK

Man at Work in God's World. Edited by G. E. DeMille. Longmans, Green and Co. 20 pages. $3.50.

This volume includes papers and ad dresses presented at a "Church and Work Congress" sponsored by the Protestant Epis copal Church. The sub-title, "Religion's Place in Your Daily Work," was well chosen since the general orientation of the book i religious rather than specifically and dis tinctively Christian.

Arnold J. Toynbee in the opening lecture on "Man at Work in the Light of History" covers five thousand years of history in 40 pages and documents the thesis that "Man at work can be happy and spiritually healthy only if he feels that he is working in God's world for God's glory through doing what is God's will." He focuses attention upon

ork in the Graeco-Roman culture, in the enedictine order, and in the Puritan-capalistic era.

Bishop Richard Emrich provides "theological background" under the topic of "The Church and Work." The treatment is remarkably free from theological jargon, but after Toynbee it is unexciting. Its point of view is a bit too pious and detached to speak to the hard realities of the work-a-day world.

Then comes a parade of laymen: Henry Cabot Lodge, Jr., on "Religion and the United Nations"; Walter Barber on "Religion and Sports"; Benjamin F. Fairless on "Beyond Dollar Value"; and so on through the fields of publishing, education, politics, law, medicine, labor union leadership, and social work. Some of the statements are embarrassingly innocuous, some amazingly complacent, and others disarmingly honest. But the disheartening thing about all of them is either total ignorance of the Christian faith or the identification of the Christian faith with religiosity and moralisms.

New York City DONALD R. HEIGES

ORTHODOXY GETS JOLTED

The Way of Jesus. By Charles Edwards Park. Beacon Press. 109 pages. $2.

My chief delight in reading a book by Charles Edwards Park (whom *Time* calls "the grand old man of the U.S. liberal pulpit") is the anticipation of being jolted page after page from the saddle of orthodox theology. This up and down bounce may make me sore, but at the same time makes the ride worthwhile.

This book is written in the hope of persuading educated, thoughtful, and sincere young people who cannot accept Christian theology that they are no less Christian if they are disciples of the way of Jesus. To do this, Jesus' thought of God—by confessed speculation—is presented as the fruit of a unique Joseph-Jesus relationship. To do this, the author attempts to make "love for God" understandable by calling it a "causative agency of the first magnitude," and declaring that "we can find our moral incentive in our love of life, just as Jesus found it in his love for God."

For the thoughtful reader this Unitarian appraisal of the way of Jesus will be a stimulant. For the superficial reader it may be a tranquilizer. ROBERT D. HERSHEY

New York City

WORDS FROM THE CROSS

By Means of Death. By Hughell E. W. Fosbroke. Seabury Press. 93 pages. $1.75.

This inspirational book of eight meditations on the meaning of the cross will be a good addition to any library of devotional literature. An introductory chapter announces the theme of the book: "As we look at Jesus dying upon his cross, identifying himself to the full with our human struggle, our human failure, and our crippling sense of defeat, we know that, from the very heart of the mysterious power that maintains our world in being, there is being poured into human life, at its point of sorest need, the quickening energy of the living God, which brings triumph out of failure, victory out of defeat, life out of death."

The seven chapters which follow deal with Jesus' words from the cross. The author gives a simple but vivid interpretation of the meaning of Jesus' utterances, and makes practical applications to man's relationships one with another and with God. He shows how the power of God is made available.

One might wish at times that the author had used a simpler sentence structure. (One sentence in the final chapter contains 126 words.) But the deep devotion, keen insight, and the many years of Christian experience from which he writes make his book valuable. Enhancing this value are the prayers at the end of each chapter. Reminiscent of the ancient collects, they gather into a beautifully worded petition the central thoughts of the meditations.

Birmingham, Ala. PAUL O. HAMSHER

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

NORWAY: Oslo. Jan. 15.—THE ROMAN Catholic Church of Norway, a small minority in a country where 96 per cent of the population belong to the Lutheran state church, has been faced with a difficult problem. Its membership has suddenly been increased by 25 per cent due to the Hungarian refugees who came to Norway within the last month.

Disregarding religious questions, all Norwegians have generously aided the Hungarian refugees. Especially the YMCA (which in Norway is Lutheran) has worked closely with the Catholic Refugee Committee to help Hungarian boys come to Norway, find work, and get accustomed to a free and peaceful life.

UNDER THE TITLE—"Faithful to the old traditions but open to new ideas," Bishop Smemo of Oslo reported on the activities within the Church of Norway in 1956.

"The Americans," he wrote, "have impressed and stimulated us by their concept of stewardship to such an extent that we have been able to carry out a very successful parish evangelization program."

Christian laypeople have systematically visited inactive members of their congregations and invited them to attend church services and participate in other activities.

* * *

Easter week 1957 in Oslo will be celebrated as a religious festival week. It is planned that in addition to the traditional Easter services in the churches there will be various concerts and organ recitals and a religious play; also a big meeting for young people and an early Easter outdoor service in the largest city park.

A performance of Bach's "St. Matthew Passion" will be the musical highlight. There will be sightseeing of the many teresting churches and liturgical servic in the smaller chapels such as the ve old stave church in Bygdøy at the *Folk museeum*.

This Easter program does not sou unusual to Americans, but it is very ne and different to Norway. For most No wegians, Easter means a holiday in t mountains, skiing, and acquiring a su tan after the long, dark winter. Since t church was unable to break this traditio the pastors followed along, and East services were held in all hotels and t many sport chapels. The churches in Os were crowded, but mainly by people fro the older generation. It will be interes ing to see whether this Easter week fes val has enough appeal to the young generation to persuade them to rema in the city.

* * *

Eighty-eight East German refug children, often called "the forgotten ch dren," who live under miserable conc tions in camps in Berlin, have arrived Oslo to spend two months with Norw gian families.

Although a great many refugee ch dren have visited Norway in the last years, never before has such a pitif group been met by their fosterparent never before have such thin, pale, poor clad, and frightened children set foot o Norwegian soil.

The Norwegian YMCA has arrange for these children to come to Norway they have done many times previousl Local church councils have found foste parents for the children who were ab not only to feed them well and buy the sturdy Norwegian clothing but also giv them the loving care within a norm family unit which most of these childre have never experienced.

—ANNE JORDHEIM

...ould she tell?

R:

Dr. Rudisill in "Personal Problem Clinic" Feb. 6) answers a young woman as to whether she should tell a new boy friend and prospective husband about an indiscretion which occurred before she knew this man. exual relation between unmarried persons never to be condoned by anyone under ny circumstances. She should be sorry for er transgression, and if possible atone for er act. But to tell a newly made friend bout it is not good judgment nor the solu- ion generally accepted by present-day moral- sts and sexologists. If everyone in our schools, colleges, and (yes) seminaries had o profess their sex indiscretions before mar- iage, I think one would find an awful tur- moil among engaged couples.

FRANCIS C. LEUPOLD
Jamaica Hospital, Jamaica, N. Y.

God's handwriting

SIR:

In your "Conclusion" (Dec. 19) you state that "nobody saw specimens of God's hand- writing on Mt. Sinai or anywhere else." May I call your attention to Exodus 34 and Deuteronomy 9 and 10 which deal with the original form of the Ten Commandments? The impression we get from these—our only sources—are decidedly other than were in- dicated in your statement.

God is said to have written not only once but twice on two tables of stone. The second pair were still in existence at the time of Solomon, having remained in the ark some hundreds of years. They must have been seen in Jerusalem when the contents of the ark were checked. They contained the same Ten Commandments as the original stone tablets, in the same divine handwriting.

(DR.) WILLIAM H. COOPER
Northwestern Seminary, Minneapolis

Clergy collar

SIR:

The clerical collar of a Lutheran pastor's civil attire is a distinct witness and form of evangelism. It is a constant and insistent preaching and proclaiming of Christ to all who behold it.

As a Lutheran pastor, attired in his clerical collar, walks the streets of his community, who knows what lost soul might not be brought—by the mere sight of the collar —to recall the message of the gospel?

Such attire reminds our pastors of their dedicated calling and constantly enjoins upon them that their every word, gesture, and deed as chosen servants of God and his church must honor the All-High. I am seriously disturbed over the fact that pastors who still wear the collar are subject to quips and ridicule from their colleagues who no longer wear the collar. HENRY HANSON II
Bethesda, Md.

Worship Department wants books

SIR:

The Department of Worship hopes to procure copies of old service books and hymnals used in Lutheran churches in the past. Also desired are volumes related to worship, either from Lutheran or from other sources. Persons who wish to dispose of such volumes are requested to write to the Department of Worship, United Lutheran Church in America, 231 Madison Ave., New York 16, N. Y.

Among books we specifically want are the *American Lutheran Hymnal* (1930), *The Book of Worship* (any edition), *The Book of Worship with Hymns, Church Book for the Use of Evangelical Congregations, Kirchen-Agende der Evangelisch-Lutherische Vereinigten Gemeinen in Nord-Amerika* (1786).

Also: Horn, Edward T., *The Christian Year;* Kretzmann, Paul E., *Christian Art in the Place and the Form of Lutheran Worship;* Lochner, Friedrich, *Der Hauptgottesdienst der Evangelisch-Lutherischen Kirche;* Lutheran Liturgical Association, *Memoirs;* Spaeth, Mrs. Harriet Reynolds (Krauth), *Church Book with Music.*

New York City EDGAR S. BROWN, JR.

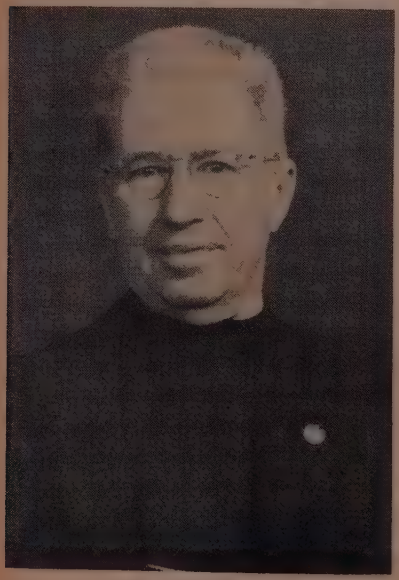
Church and State Honor Pastor James Oosterling

By LLOYD M. KELLER

BALTIMORE—Dr. James Oosterling, for 34 years superintendent and director of chaplaincy services of the Lutheran Inner Mission Society of Baltimore, was honored last month by his church and the State of Maryland. The 72-year-old native of the Netherlands, active in inner mission work in Baltimore since 1922, retired recently from his position to become visitation pastor at Second Church, Baltimore.

The governor of Maryland was among those paying tribute to Dr. Oosterling at a testimonial dinner in Third Church on Jan. 30.

Governor Theodore R. McKeldin thanked him for his statewide chaplaincy service which included the Baltimore city jail, Victor Cullen and Mount Wilson state hospitals, the Maryland training school for boys, the Montrose school for girls, and Baltimore city hospitals. The governor presented Dr. Oosterling with a citation which said that "a special place of gratitude and commendation must be reserved for those who seek out the unfortunate, the fallen, the misguided and confused and endeavor to lead them back to the paths of useful lives through those inducements of faith and friendship which so often are more effective than penalty and other efforts of the law."



Chaplain James Oosterling
The Governor paid tribute

Other testimonials were presented by Maryland Synod President J. Frank Fife, Dr. Oscar Carlson, president of the ULCA Board of Social Missions; the Rev. Loyd Holt, president of the board of the Lutheran Inner Mission Society; Sister Zora Heckart of the Lutheran Hospice; Mrs. John S. Bruening, president of the woman's auxiliary; the Rev. Leslie F. Weber, chaplain of the Missouri Synod Inner Mission; and the Rev. William Lloyd Clewell, chaplain of city hospitals.

SERVICES were started Jan. 27 in the new mission field of Glen Burnie, Md. Mission Developer William F. Gunther reported an attendance of 87 persons.

The group met in a funeral home. An altar was built for the service by a local lumber company. Altar appointments and lectern Bible were given by Lutheran residents.

Luther Memorial Church, Rodney S. Wasser, pastor, laid the cornerstone for a new church on Jan. 27. The Rev. Harry V. Krug was the speaker.

The Lutheran Inner Mission Society of Baltimore has called the Rev. J. Calvin Moreland as assistant director and the Rev. Simon Peter Eccard as casework supervisor.

Dr. Harvey D. Hoover was speaker at the dedication of Gethsemane Church, John W. Eastlack, pastor, Feb. 3.

Holy Trinity Church in Hickory
Outstanding Lutheran building in the South

United Lutherans in Hickory Dedicate Impressive Church

By FRANK K. EFIRD

HOLY TRINITY CHURCH, Hickory, held its formal opening service Jan. 20 with an overflow crowd of 800 in attendance. Another 4,000 inspected the new church and educational building the same afternoon.

Speakers at the morning service were Dr. Melvin S. Lange, pastor of Holy Trinity; Dr. Voigt Cromer, president of Lenoir Rhyne College and former pastor; and the Rev. Ernest L. Meisenheimer, Jr., assistant to the president of the synod.

The $600,000 building begun in the spring of 1955 is one of the outstanding Lutheran edifices in the South. In keeping with the congregation's name, Holy Trinity is the theme of stained-glass windows. Four chancel windows tell the story of the Te Deum. Wood carvings by a Dutch sculptor, Leo Jungblut, depict the life of Christ, the twelve apostles, and the four evangelists.

The congregation has completed a three-year building fund campaign for $150,000 and renewed its pledges for the same amount for the next three years. An offering of $33,298 was received at the January service.

Higher Giving Is Pledged But Synod Still Short of Goal

SALISBURY—Pledges by 155 congregations of the synod on the $355,671 budget in 1957 amounted to $305,201. This is 8.9 per cent more than the same congregations pledged last year. With the same percentage increase by the remaining 22 congregations, the synod will still be short of its budget by $25,671.

LANDIS LUTHERAN WINS LAURELS

BILL BARNES, member of Trinity Church, Landis, was placed on several All-American football teams this year. A fullback for Wake Forest College, he received the award as the outstanding player in the Atlantic Coast Conference. He set five new records.

Shown with Bill (in center), are football coach Paul Amen of Wake Forest College, at left, and Mayor Frank Lipe of Landis as they presented gifts to the athlete. Just as Bill, Mayor Lipe is active member of Trinity Church.

NORTH CAROLINA . . .

To reach the synodical benevolence goal in 1956 and 1957, the amount asked from each congregation was $10.20 per communicant.

GOOD SHEPHERD CHURCH, Brevard, increased its membership by 20 per cent as the result of an evangelism mission. A class of 19 members united with the congregat on Dec. 23.

The synodical convention scheduled for A 30-May 2 in Greensboro has been moved May 7-9. Conflict with a furniture convent caused the change in dates.

OHIO

BUILDING PROJECTS MARK SYNOD CONGREGATIONS' GROWT

By E. RUDOLPH WALBORN

COLUMBUS—Emmanuel Church, Elyria, celebrated its anniversary by dedicating a $40,000 educational building in December. Pastor of the 28-year-old congregation which has 271 confirmed members is the Rev. James L. Lumadue.

The addition provides classrooms, office and meeting space on two floors. Much interior work was done by members.

Speaker for the dedication was Mrs. Mabel B. Fenner of the Board of Parish Education staff in Philadelphia who was a charter member of the congregation. Synod President George W. Miley and Dr. D. Bruce Young, Shelby, were other speakers.

A confirmand's reunion service was c ducted by Pastor Emeritus J. L. Urich.

GLENWOOD CHURCH, Toledo, is prepar for construction of a Gothic building wh will seat 850 and cost $800,000. A financ campaign seeking $450,000 will begin t spring. The congregation has $125,(available for the building.

The congregation is located on a m street and adjoins the Toledo Art Museu It has purchased four adjoining houses $40,000, intends to buy three more for molition to provide parking space.

The church is served by Pastors Gusta W. Weber, Roy C. Hoch, and Carl Weaver, Jr. Dr. Alvin Bell is pastor emeritus. W 2,440 baptized membe Glenwood is the fourth la est congregation in syn

TWO BROTHERS worked gether in the Akron, Oh evangelism mission. In Nove ber Paul (right) and Gle (left) Bishop shared the pul at Jerusalem Church, Acr Glenn, pastor of the congreg tion, has spent his ministry Ohio. Paul, president of t Northwest Synod, began ministry in Ohio but has mos served in Wisconsin and M nesota. Dr. Bishop was m sioner in his brother's chur

200,000 educational building was erected 951.

ARTIN LUTHER CHURCH, Toledo (Paul Becher, pastor), is purchasing two adjoining properties at a cost of $9,500. Following a three-year building fund canvass made in 1955, the congregation is carrying this month another campaign to reach members.

A SURVEY begun in 1955 at Trinity Church, Kent, revealed that the congregation needed additional classroom space and off-street parking facilities. Two nearby houses have been purchased for $30,000. One house will replace the parsonage which will be used for educational purposes. The rear of the block will be developed for parking. Land for a future permanent educational unit is assured.

TRINITY CHURCH, Arcadia, dedicated a $15,000 parish house which, Pastor David Witwer says, was constructed at an actual cost of $25,600 through donated labor. The congregation of 77 members began work with $5,000 and completed the building with less than a $10,000 debt. The parish house includes classrooms and assembly space.

FIRST ST. MARK'S CHURCH, Toledo (George F. Haynes, pastor), conducted an every member visitation which increased pledges by 240 per cent. A building fund campaign for $60,000 is underway.

Ohio Congregations Lead in Hungarian Resettlement

CLOSE TO 200 of the first 1,000 Hungarian refugees coming to the United States with the help of Lutheran Refugee Service have been resettled in Cleveland and the surrounding area in Ohio, the agency jointly sponsored by the National Lutheran Council and the Lutheran Church—Missouri Synod reported in New York this month.

Next highest of 26 receiving states was New York, followed by Pennsylvania. Dr. Cordelia Cox, LRS director, noted that the majority have been aided in resettlement by one of the agency's 32 area committees or by Hungarian Lutheran congregations. She praised the "splendid spirit" of local groups, many of whom had to receive large numbers of refugees within a brief period without knowing anything about the background of the individuals referred to their care.

Grade Pupils Go to School In United Lutheran Church

First Church, Donnelsville, Ohio
At school day's end, bus takes children home

IN DONNELSVILLE, OHIO, the grade school blew up. An explosion destroyed the building. Nobody was hurt, but youngsters who hoped for an unscheduled vacation of unlimited duration were disappointed.

Available buildings in the community were used for classes. Among them was the Donnelsville Lutheran Church which opened sanctuary and parish house to the children. Close to 100 of the school's 340 pupils are still going to school in the United Lutheran church. Pastor of the congregation is the Rev. Fred Shirey.

Synod Benevolence Giving Exceeds Last Year's Goal

By CHARLES A. PULS

MADISON—In a letter to councilmen of the Northwest Synod's 150 congregations, the stewardship committee expressed thanks for the benevolent contributions of 1956 which had exceeded the $820,000 objective by $5,000. Lutheran World Action receipts fell short of the $92,949 goal by $6,000. A subsequent report said that pledges for 1957 in congregations using the sector plan were up 35 per cent.

The stewardship letter appealed to the councilmen to restudy the principles of grace giving. It said: "We believe that the Christian person has not completely fulfilled his stewardship responsibility until he has considered that . . . the needs of the entire church become the responsibility of us all."

It explained that under the "grace giving" system, "the Northwest Synod does not apportion or assess its congregations or individual members any specific amount they are expected to contribute" . . . but that "each congregation is encouraged to contribute as much as it can . . . with no limits."

The letter pointed out that the synod would encourage each contributing member to make his own decision as to the amount of offering he will give and that it is opposed to any plan where members make a "blind pledge" and give the church council authority to determine how much of the pledge should be sent to benevolence.

The committee said one of the reasons why the synod has been among the highest givers in benevolent contributions could be found "in the way we gather and disbu benevolent funds." The synod gave 59 cent of its 1956 benevolence to the ULC or $24,583 more than apportioned.

Mission Program Forges Ahea

MISSION DEVELOPER James Bartsch ports 58 signatures on the membersh pledge as he prepares to organize a chur at Butler-Brookfield, on Palm Sunday. T group worships in a school building.

Missionary Dwight H. Shelhart is worki in Neenah where St. Paul's Church on gave impetus to the establishment of Timothy's in nearby Menasha by releasi several hundred members. St. Paul's h just given several thousand dollars for t establishment of a third church, to be o ganized in southwest Neenah. A pastor h been called. It is likely that the mission first home will be a cemetery chapel. D Samuel W. Roth is pastor of the sponsorin congregation.

FOX POINT CHURCH, which was a missio about a decade ago and recently dedicate a $350,000 edifice, has voted to purcha property in a new Milwaukee suburb fo the start of another mission. Missionar Shelhart will canvass the field this summe

BETHEL, Poynette, recently organized an now owner of a parsonage for Pastor Rich ard M. Flaa, will become a two-congrega tion parish when it combines with Fait Church, Morrisonville, formerly a membe of the Augustana Synod.

WISCONSIN Lutherans showe again their readiness to come t the aid of the needy wherever the can be helped: They filled 15 box cars with clothing as their contri bution to the Lutheran World Re lief appeal. Clothing and shoe were collected in all congrega tions, forwarded to LWR centers

The Lutheran

First Church, Platteville, Wis., with recently dedicated parish education wing

FIRST CHURCH, a 54-year-old congregation in Platteville, dedicated a parish education building this winter. The church, whose pastor is the Rev. R. R. Doering, has a confirmed membership of over 800. The new building forms an annex to the church which was dedicated in 1929.

PASTOR FEUSTEL RETIRES IN HORICON

Pastor Paul Feustel

THE REV. PAUL A. FEUSTEL, for 22 years pastor of Zion Church, Horicon, retired Jan. 1. The congregation honored him at a farewell reception and named him pastor emeritus. The Rev. R. W. Groth of Trinity Church, West Bend, was speaker.

Pastor and Mrs. Feustel came to Horicon from Bailey's Harbor in 1934. During his pastorate, a new church was built and dedicated in 1954. Close to 700 persons joined the congregation of the Northwest Synod during the last 22 years. The church now counts 1,007 baptized, 596 communing members.

The Rev. Harold Kolsky, a son of the congregation at LaCrosse, was installed as assistant pastor at Holy Communion, Racine . . . The Rev. Harrison C. Rex, for 30 years pastor of St. Peter's, Janesville, closed his work Dec. 30 . . . Dr. Martin J. Heinecken gave the Knubel-Miller lectures at Epiphany Church, Milwaukee, Feb. 11-12.

MICHIGAN

Detroit Area Lutheran Laymen Turn Out in Force for Mission

By CLYDE G. STEELE

DETROIT—Evangelism was the dominant theme during the mission week in Detroit, Jan. 27-31. With 25 churches participating 608 lay visitors interviewed 1,467 persons. Callers found 152 children for church schools and 106 whose parents promised to bring them for baptism.

One of the most encouraging aspects of the mission was the active participation of laymen in all phases of the mission. Church attendance figures were up to 15,800.

SIXTY-TWO pastors representing three National Lutheran Council bodies and one Presbyterian Church gathered at Advent Church,

MICHIGAN . . .

Detroit, Feb. 7-9 for the Knubel-Miller lectures. Dr. Martin J. Heinecken spoke on the theme for the Lutheran World Federation Assembly in Minneapolis, "Christ Frees and Unites."

A number of laymen joined the pastors from Michigan and Ohio during the sessions. Dr. Heinecken visited the Lutheran Student Center at Wayne State University during his stay.

ULCA Pastors' Association of Detroit voted to accept full membership in the Detroit Council of Churches in January. The decision was reached after the DCC had revised the constitution. The vote paved the way for individual congregations to participate as active member groups. Up to this time ULC congregations had been advisory or consultative members of the council because of organization principles that permitted nonevangelical groups to belong to the council.

The Rev. Victor Gruhn submitted his resignation to Olivet Church, Detroit, effective Feb. 15. He left the congregation he had served for ten years to do graduate work at the University of Michigan.

The Rev. Raymond Bartels was installed as pastor of St. Luke's Church, Muskegon. A new parsonage was purchased by Trinity Church, Flint. Holy Trinity, Niles, is planning a house chapel. A new parsonage has been purchased by the synod for Pastor and Mrs. John Bruce who are beginning work in Kalamazoo.

Gethsemane Church, Grand Rapids, the Rev. Frank Starkey, pastor, is purchasing a small Baptist church for temporary use. The mission congregation must vacate the public school where services have been held since it was organized last year.

Recognizing a need for better-trained leaders in their congregations, six ULC churches in the Detroit area are uniting in a co-operative Lutheran leadership school. Taking part are members of Prince of Peace, Atonement and Augsburg of Detroit; Good Hope, Garden City; Hope, Dearborn; and Christ the King, Livonia.

CHARTER MEMBERS of new chapter of acolytes' "Order of St. John" were received month at Trinity Church, Ann Arbor, Mich. pose of organization is training of young to serve at altar, bringing them to clearer ception of duties and privileges of church bership. Conducting service of installation the Rev. Richard I. Preis. Members of Church's acolyte chapter in Detroit attend

ILLINOIS

Evangelism Mission Unites All Lutherans in Chicago

By JOHN E. COOPERRIDER

Chicago—Two years of co-ordinated fort and planning stood behind the succe of the Chicagoland evangelism mission he Feb. 17-22. Nearly 300 Lutheran church belonging to nine national bodies partic pated in the event.

Missions were conducted simultaneous under the direction of synodical departmen of evangelism. Represented, in addition

ULC, were the American Evangelical heran Church, American Lutheran urch, Augustana, Evangelical Lutheran urch, Missouri Synod, Slovak Evangelical theran Church, Suomi Synod, and United angelical Lutheran Shurch.

ULC congregations conducted two area ssions. Other National Lutheran Council urches formed four area missions, and the theran Church—Missouri Synod held four ssions. Co-ordination involved the areas publicity, survey, family devotions emasis, and finance.

Announced purpose of the mission was to epen the spiritual life of church members d to lead others into the fellowship of the urch.

Another objective was to sharpen the nse of responsibility of participating conegations for year-round evangelism.

Three hundred pastors and evangelism irectors from all parts of the country were rought into Chicago for the mission. Also aking part were 25,000 lay visitors, accordng to pre-mission estimate.

Services were preceded by evangelism instruction and lay visiting of the unchurched, and followed by report meetings and lay leadership training sessions.

Extensive publicity through radio, television and press was used.

AN ACTION COMMITTEE for freedom of religious expression has grown out of the *Martin Luther* TV cancellation in Chicago. The original action committee which was hastily organized to protest the last-minute cancellation of the scheduled TV showing of the film has organized the new committee. It is open to individuals and groups both on a national and local level.

Classes of instruction for prospective members were scheduled to begin Feb. 24 in all participating churches. Some congregations planned to show the *Martin Luther* film as part of the program.

Chicagoland Lutherans number 321,293 baptized members. They are the largest Protestant group in the area.

NEW ENGLAND

Bridgeport Brotherhood Host To All-Lutheran Men's Rally

By HERBERT D. HRDLICKA

BRIDGEPORT—All Lutheran men in the area were included in the invitation of the Brotherhood of First English Church, Bridgeport, to its meeting Jan. 30. The response

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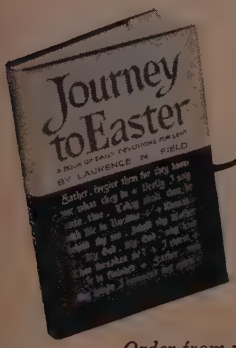
by Laurence N. Field



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NEW ENGLAND . . .

exceeded the expectation of the hosts. Gues from all ten Lutheran congregations in t area came. Representing United Lutheran Augustana, American Evangelical Luther Church and the Missouri Synod were 1 men. Theme for speaker Ralph J. Wohlse past president of the ULC Brotherhood a member of First English Church, was "L theran Unity."

Next all-Lutheran men's meeting will b held in April in the new Augustana churc

The Brotherhood of Immanuel Churc Meriden, has invited the men of the confe ence to hear Howard Logan, ULCA Brot erhood executive secretary. Pastor is Wi liam Heil.

First Church (ULCA), Norwich, an Salem Church (Aug.) were officially merge on Jan. 2 to form St. Mark's Church. Th Rev. Carl Storek (ULCA) was called t serve the new congregation. On Dec. 30 special service was held in First Church t mark completion of 100 years of churc work in that area. The new congregatio will relocate on a two-acre plot in the hea of a residential section. Cost of the lan was $25,000.

New England Conference pastors dis cussed the sector plan at meetings in Boston Hartford, and New Haven this month.

NEW YORK

Problem of Urban Churches Highlighted at Mission Week

By OLIVER W. POWERS

New York City—Principal question facing Lutheran congregations in New York City is how to adapt themselves to a rapidly changing urban situation, Dr. Carl Satre of Toledo told missioners and pastors at the evangelism mission in January. The whole church is watching the outcome of what looks like a life-and-death struggle for many of the congregations in this area, he said.

Twenty-five churches from Manhattan, the Bronx, and Staten Island, taking part in the

sion, were not daunted by a record cold ve and heavy snowfall. Visitors made ost 1,100 calls, and 15,500 people at- ded the services.

To help pastors and missioners understand complex situation, outstanding urban nners and church leaders were the speak- at St. Peter's Church. They included Dr. eryle Ruoss, executive secretary for plan- ng and research of the Protestant Council, Robbins of Citizens Housing and Plan- ng Council, the Rev. Kilmer Myers of the otestant Episcopal Church, and Dr. Robert ike, Congregational Christian. Experts id that the changing tide of population is ew favorable to Protestantism and will give ew York City a Protestant majority.

In the New York and New England Synod, w congregations are passing up the oppor- nity of participating in their respective ea missions. Dr. David Jaxheimer, as- stant to the synod president, reported that 0 congregations took part in 19 area mis- ons this fall.

THE NEW YORK AND NEW ENGLAND SYNOD gain paid 100 per cent apportionment to he ULCA although only reaching 85 per ent of its own budget and providing no nds for the synodical revolving benevol- nce fund. Treasurer Ernst S. Erickson re- orted that the synod paid 107.4 per cent to WA and over a two-year period had given 141,517 to Hartwick College.

Protestants Fight Bingo Law Support Unsegregated Housing

DELEGATES from ten lower New York counties met in January to act on plans de- signed to defeat the proposed constitutional amendment which would legalize bingo. The meeting was held under the auspices of the department of Christian social relations of the Protestant Council. A similar meeting was held in Albany under sponsorship of the New York State Council of Churches.

During the 1955 legislature, the McGahn-Savarese amendment to the constitution was adopted. This was the first step in making it possible for churches and other nonprofit

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NEW YORK . . .

organizations to operate gambling games their own benefits. If this amendment sho pass the 1957 legislature, it will be pla before the electorate for a referendum sor time this fall.

The same department of the Protest Council announced its support of propo legislation in the interest of nonsegrega housing. The Lutheran Welfare Council the city also urged citizens, church grou and agencies to support this legislation.

The Albert Schweitzer film, five years in making, is showing at the Guild Theater to la audiences. Church groups are getting pr reductions as they did when the "Martin Luth film played at the same theater.

Buffalo Congregations Expand

Rochester Mission Organized

By HERBERT A. BOSCH

BUFFALO—St. Paul's Church, Williamsvi (the Rev. Charles J. Menge, pastor), de cated a new church-school addition built the site of the old parsonage, providing classrooms. The dedication was on Jan. conducted by Conference Vice President E ward G. Goetz, pastor of St. John's Chur Lancaster., Liturgist was the secretary of t conference, the Rev. John L. Kinzel, of Paul's Church, Eggertsville. A new parsc age was dedicated at the same time.

WIELDING miniature shovels, more th 350 members of St. John's Church gather for a ground-breaking service in suburb Amherst on Feb. 3. For two years the co gregation has maintained a preaching poi in a chapel converted from a two-story dwe ing. First unit of its extension program w be a $150,000 building to be ready for o cupancy about Oct. 1. The Rev. Martin Hoeppner is pastor.

HOLY TRINITY CHURCH (Dr. Ralph V Loew, pastor), announced plans for th erection of a chapel and fellowship hall o its Main Street property. The building w be a memorial to Dr. William H. Man perger, whose bequest provided the fund

...stor, Refugee from Hungary, ...egins Work in Buffalo Church

BUFFALO—The Rev. Denes Buthy, 41-...ar-old Lutheran minister from Hungary, ...gan work as a temporary pastor at Our ...viour (Hungarian) Church. Pastor Buthy ...me to the United States shortly before ...ristmas. He, his wife, and three children ...d to Austria after the collapse of the ...ungarian rebellion. Lutheran Refugee ...rvice helped resettle them in Buffalo.

Pastor Buthy served a Lutheran congre...ation in Siofok, Hungarian resort town. ...nce his arrival in Buffalo, the Hungarian ...inister has helped a number of Hungarian ...efugees resettle in the city through aid sup...ied by members of Our Saviour Church ...d other congregations of the area.

THE PASTORS' ASSOCIATION met at an in...itute on worship sponsored by the synod ...mmittee at Redeemer Church. Speakers ...ere the Rev. Henry Horn, pastor of Uni...ersity Church, Boston, and Synod President ...rederick R. Knubel. At a later meeting at ...irst Redeemer Church, the work of the ...United Lutheran Publication House was pre...ented by the Rev. Richard Garnet.

THE BUFFALO CHAPTER of the women's ...uxiliary of Philadelphia Seminary now ...umbers 1,061 members, according to Mrs. ...harles J. Menge, president. The Rev. ...harles H. Reinbrecht, missionary to China, ...poke at the recent annual meeting.

ELECTED to the board of directors of the Lutheran Church Home for the Aged were: Henry J. Helfrich, Concordia; John F. Dittman, Atonement; Mr. Harry Rahl, Grace Church; Mr. Henry Goehrig, St. John's; Mr. Paul Borth, Grace Church, North Tonawanda. Expenses for the year were $63,728, according to Treasurer Arthur E. Murbach.

The board of directors of St. John's Orphan Home elected in addition to President Martin J. Hoeppner: vice president, H. Musser Krebs, Parkside Church; secretary, Clarence W. Stisser, Ascension Church, Snyder; financial secretary, Jerome Williams,

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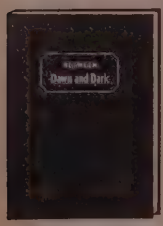

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NEW YORK . . .

Grace Church, North Tonawanda; treasur Gustave L. Buse, Holy Trinity Chur Louis T. Henrich, Ascension Church, S der, was again named honorary vice pre dent.

Mission Organized in Rochest

ROCHESTER—Atonement Church was ganized Feb. 3 with 90 adult members a 60 children. The Rev. Frederick H. Reis serves as pastor. His father, the Rev. Fr erick E. Reissig, executive secretary of t Federation of Churches, Washington, D. preached. Dr. J. Russell Fink, First Chur Lyons, and president of the Rochester Co ference, and the Rev. Wilfrid A. Schmidt the Rochester Extension Society conduct the service. The Rev. Howard A. Lenhar represented the Synod of New York.

RESURRECTION CHURCH held a recepti in honor of Pastor and Mrs. Eugene Stowell in observance of the 25th annive sary of the pastorate . . . The Inner Missi Society held its annual meeting on Jan. 2 Kenneth Storandt, executive secretary of t council of social agencies, was the speake

WEST VIRGINIA

West Virginia Synod's Givin Reached All-Time High in 195

By HAROLD L. HANN

FAIRMONT — Apportionment r e c e i p t reached an all-time high in the West Vi ginia Synod during 1956. The Luthera World Action quota was oversubscribed b 4.2 per cent. The regular apportionment wa exceeded by a fraction (100.6 per cent), an $10,236, 96.4 per cent of the goal, wa added to the building fund for a Luthera student center on the campus of West Vi ginia University.

THE BOARD OF AMERICAN MISSIONS ha approved the field at New Martinsville fo occupancy. A recent survey disclosed nucleus of adult Lutherans and a numbe

unchurched families in this fast-expanding industrial area.

More than one-sixth of the communing mbership of St. Paul's Church participated visitors in the Lutheran evangelism mis- n in Huntington.

Holy Trinity Church, Elkins, received fur- hings, vestments, and carpets as gifts.

St. Mark's, Oakland, exceeded its regular nevolence quota by 20 per cent and its VA quota by 24 per cent.

The Rev. Richard C. Rife has assumed the storate of St. Paul's Church, Morgantown. stor Rife will also be pastor to Lutheran idents at West Virginia University.

—CHANGES OF PASTORATE—

Illinois

RITZ, Earl M. From Luther Memorial Church, Madison, Wis., assistant pastor. To Trinity Church, Olney.

Iowa

ABINS, Walter E. To St. Matthew's Church, Davenport.

Maryland

GARTNER, Charles P. From Davidsville parish, Pa. To Holy Comforter Church, Washington, D. C.

OOSTERLING, James. From Baltimore Inner Mission Soc. Retirement. (Visitation pastor, Second Church, Baltimore.)

New York and New England

NELSON, Leonard A. To Grace Church, Greenwood Lake, N. Y. (following ordination).

PATZELT, Herbert. To Zion-St. Mark's Church, New York City (continuing as chaplain for Seamen's Mission).

RODER, Louis J. From Trinity Church, Wyandanch, N. Y. To St. Paul's Church, Middletown, Conn.

SANBORN, John B. From St. Paul's Church, Pittsford, N. Y. To Luther Memorial Church, No. Syracuse, N. Y.

SODERBERG, Dale L. From Grace Church, Clarion, Pa. To Horseheads, N. Y., mission developer.

VANNORSDALL, John W. From Trinity Church, New Haven, Conn. To Lutheran Student Association, Ithaca, N. Y.

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DECEASED

DR. WILLIAM PETER HIERONYMUS, professor of education at Wagner College and former president of Midland College, died at Staten Island, N. Y., Hospital Feb. 10.

Born at Mount Olive, Ill., Dr. Hieronymus was ordained by the American Lutheran Church after graduating from Capital University Seminary, Columbus, Ohio, in 1921. He obtained his Ph.D. degree from the University of Nebraska in 1934.

Dr. Hieronymus was president of Hebron, Neb., Junior College, vice president of Augustana College, Sioux Falls, S. D., and director of parish education of the American Lutheran Church before assuming the presidency of Midland College, Fremont, Neb., in 1945. He resigned in 1952, joined the faculty of Wagner College the same year. He held important offices in the National Lutheran Education Conference.

Survivors include his wife, the former Loretta Renner, and three daughters, Mrs. Carol A. Nelson, Mrs. Virginia Baack, and Mrs. Miriam Boyd.

The funeral service was conducted Feb. 3 at Trinity Church, Stapleton, Staten Island, by Dr. Frederic Sutter, Pastor Carl E. Sutter, and Chaplain Paul J. Kirsch of Wagner College. Interment was at Mount Olive, Ill.

MRS. PAULINE HOFFMAN, nee Kreusch, 90, widow of Dr. Emil Hoffman, died Jan. 3 in Philadelphia.

Dr. Hoffman was president of the Canada Synod and of Waterloo College and Seminary.

A native of Ontario, Canada, Mrs. Hoffman is survived by three sons, Fred G., Philadelphia; Walter J., Southbury, Conn., and Paul H., Toronto, Canada; one daughter, Mrs. Elsie Merscher, Philadelphia; and six grandchildren.

Funeral services were conducted at Advocate Church, Philadelphia, by the Rev. Malcolm S. Eichner.

Burial was in Philadelphia.

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In Conclusion . . . . . .

THE SPIRIT of sportsmanship and fair play is losing out in our society. It once was considered an extension of the Golden Rule. Now many seem to think it more proper to hoot down their opponents and to place them at as great a disadvantage as possible.

On one of the lower sociological levels you can see this being done in the current craze over a singer, Elvis Presley. His fans proudly wear badges that say, "I like Elvis." But almost as frequently you'll see others saying, "I hate Elvis." Most of us would prefer just to let the issue alone without the awful necessity of taking sides. But today's tendency is to shout down anything you don't like.

In the world of sports this trend is gaining. Several major league cities during the past season reported repeated incidents of booing, jeering and pop-bottle throwing. A half-dozen places earned the reputation for having the "worst" fans. Even in more genteel games like tennis or basketball, the behavior of the fans has often been ungracious. It wasn't just a desire to have the home side win. It went beyond that to the point where the opponent wasn't given a fair chance.

IF ONLY CROONERS and ballplayers were involved, the whole thing might be dismissed rather lightly. But there is serious evidence that this spirit has infected our national life to the point where it can even influence international affairs. People don't want to be confused by facts or be compelled to make a decision after hearing both sides. They prefer to nurse their prejudices.

The recent suggested invitation to Marshal Tito of Yugoslavia to visit the United States is a case in point. None of us have any special fondness for a turncoat ... tator of the Tito stripe. But a cold we ... keeping the world in a state of tens... If we are ever to make progress tow... ending it we must talk and plan and ... son with people we may dislike.

The Roman Catholics, in this c... were the objectors. Tito put their C... dinal Stepinac in jail some years ago. ... when his visit here was proposed, t... started the chorus of boos and jeers. E... some congressmen joined in, because t... regarded votes in their home areas m... highly than they did the possibility ... advancing the cause of peace.

Roman Catholics were responsible ... a similar demonstration when they c... ducted a campaign to keep the film *M... tin Luther* off the air in Chicago. It's ... part of this alarming tendency to scre... and shout so loud that the other side l... no fair chance to be heard.

PROTESTANTS can just as easily beco... the victims of the same frenzy. Perha... in some cases, they already have. If ... strong effort were made to bring Spai... Dictator Franco to the U.S., we wou... be very likely to object as vocally as ... could. He's a man who has shown utt... disregard for human rights. We don't li... people like that. We might even chan... those Elvis badges into, "I hate Fra... cisco."

The spirit which denies an oppone... a fair chance has had many nam... throughout the centuries. It has throttle... honest argument and has been used ... advance the cause of evil men from th... Pharaohs to Stalin. If it is allowed ... become dominant in our culture, it wi... mark the end of a free America as w... have known it. —ALBERT P. STAUDERMA...

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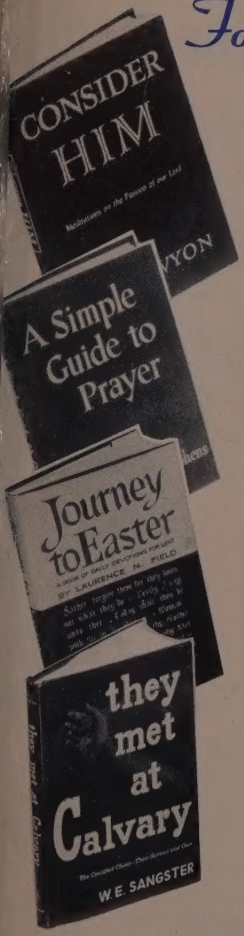

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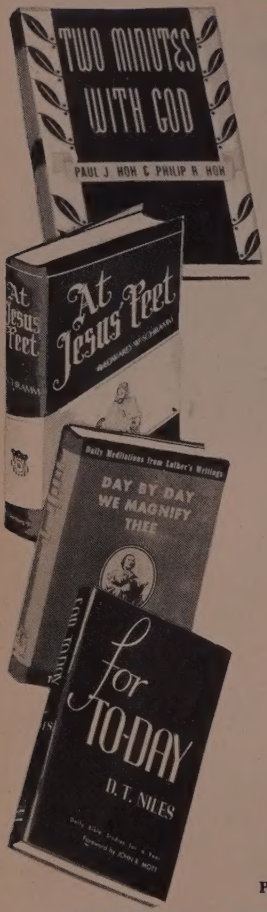

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